

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

YOUTH AND FUNDAMENTAL EDUCATION

It is difficult to define 'fundamental education'—a recent attempt appeared in the April 1957 issue of this bulletin—and it is equally difficult to define 'youth'. We have not tried before and do not propose to do so here, believing that most readers will have in mind, with us, a group whose ages run between about fourteen and twenty-five, narrower for some, wider for others. Roughly, from a sociological point of view, it is a group whose members have completed compulsory schooling but have not fully entered into adult responsibilities, duties and privileges. From a psychological point of view it is a period of preparation, of waiting, of enthusiasm, impatience—at times frustration—of idealism, immaturity, of not fully developed skills.

In those parts of the world where fundamental education is a necessity for social and economic development, all human resources must be harnessed for the task. Youth is an important group, and beyond the service which it, perhaps more than other groups is ready to render, such community service can be a major influence in making youth aware of its social responsibilities and can help in character formation.

It is perhaps natural that the specialist in health, agriculture or literacy should be sceptical of the value of service rendered by enthusiastic amateurs. But need we leave the matter at that? Is there not perhaps a role for both the expert and the amateur to fill? Cannot ways be devised which will permit useful social services to be performed by youth, capitalizing on their readiness for service and sacrifice, and at the same time awaken in them an awareness of the needs of their community and a positive attitude towards the fulfilment of these needs?

The articles and notes on these themes which appear below do no more than record some of the experiments which have been tried and sketch other ideas for further trial. The reader—youth leader, administrator or fundamental education expert—interested in pursuing the matter further is referred to the Unesco publication *Youth and Fundamental Education* which appeared in 1955 as No. IX in the series *Monographs on Fundamental Education*.

TRAINING OF YOUTH LEADERS FOR WORK IN FUNDAMENTAL EDUCATION

ALEC G. DICKSON

INTRODUCTION

Let us begin by asking ourselves some questions. When we speak of 'training youth leaders for work in fundamental education', have we in mind indigenous youth organizations—such as the age-grades of certain Ibo clans in Nigeria or the initiation groups which are traditional among various East African tribes, or the Chinese secret societies in Singapore and Hong Kong? Or are we thinking of established movements such as the Boy Scouts, young farmers' clubs and student societies?

The question is not academic. Generally speaking, where there are youth leaders (as we understand the title today), there is no fundamental education, and where there is fundamental education, there are no youth leaders. Youth leadership is a nineteenth-twentieth century development: there were no Boy Scouts in the Middle Ages and youth leaders are not to be found in the jungle of New Guinea today. Almost by definition, fundamental education operates in underdeveloped societies, whilst youth organization is normally to be found in developed communities.

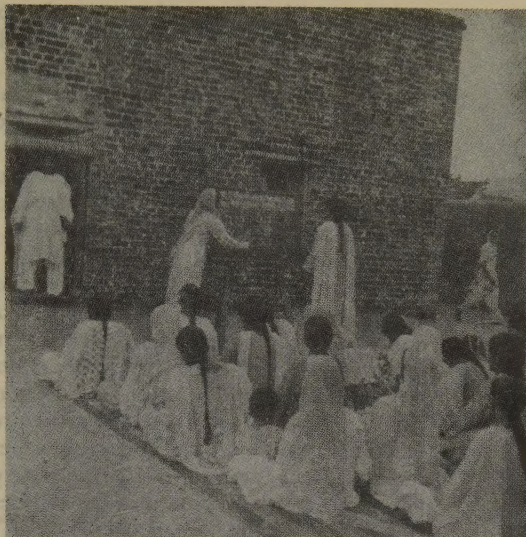
Strange though it may seem, the boy in the 'bush' does not need our help greatly. On the contrary, it is often the fundamental education worker who needs his assistance. For fundamental education is seldom just a matter of presenting a new technique or imparting a new skill—it calls, more often, for willing hands to undertake a job of work.

If the fundamental education worker is to make any progress, he will need to appeal to youth—for it is youth who can provide not only the enthusiasm but the quantity of willing hands. In many parts of the world there is simply insufficient man-power left in the rural community, since so many of the men have gone to work in the oil-field, the plantations, the cities or even overseas. But there is *boy*-power, and if this is rightly used not only can improvements be made to the locality, but the attitude and life of the boys themselves can be greatly enriched. In this respect it might be true to say that it is not just the rural youth who need to be trained in fundamental education, but the fundamental education makers who need to realize the role of youth. In some situations one youth leader may be worth three professors of fundamental education; the ideal, of course, is a combination of the knowledge of what is required with a capacity to inspire young people to help to achieve it.

Why is it that so much of our youth training, when transferred from the West to other parts of the world, seems to be ineffective? One reason, surely, lies in the differing notions of what is adventure. For a boy from Birmingham, to go camping is an adventure; but a lad from the Limpopo River finds no excitement in lighting a fire beneath the open sky—it is his daily routine. For him, adventure beckons from the mining compounds of the Witwatersrand. The tribal warrior's rites, which Baden-Powell adapted to Scout training, meant no search for romance to the African—it was a question of physical survival. And even within the same community, as time passes, the concept of adventure changes. What gripped the imagination of British youth in 1908 may no longer have quite the same hold in 1958: something of the magic that Baden-Powell's personality (and the spirit of the time) invested in the Voortrekker and the Matabele has been usurped by the jet-fighter and James Dean. It was daring to wear shorts in 1908; the leather jacket and the duffel coat are the symbols of today. A few months ago, among the Dayaks of Sarawak, I came across boys of 17 working as dispensers, as co-operative secretaries, even as headmasters, up the distant rivers: 'civilization' not head-hunting, was for them the sign of manhood.

The world, however, does not consist just of the city youth of the West, and the

One of the village courses organized by the Youth Camp Volunteers. (Photo: Unesco-S. M. Ahooja.)



peasant boy of the East. It is the vast towns and slums in the newly developing countries that pose the urgent problems today. Youth organizations and youth leaders in these growing urban centres are likely to find themselves very close to the problems of fundamental education, although there may be no organization under that name in the vicinity. And in centres which are no longer villages but not yet towns, the educated youth may have formed themselves into a 'Progress Society' of some sort, perhaps with no very clear programme of activity. It is for these groups that the following suggestions are made, and not for the traditional, indigenous youth organizations or for tribal initiation training.

SOME BASIC CONSIDERATIONS

The dilemma of youth work in the West today is that adventurous training is relatively easy to organize: it is afterwards that the opportunities for constructive service are difficult to find. Elsewhere in the world, perhaps, the position is reversed; the opportunities for constructive service in the underdeveloped countries are everywhere at hand. There the problem is to provide a training that will invest these opportunities with adventure in the eyes of young people, and present social service as a challenge.

Before describing various training methods, let us consider certain ideas which might aid us in our whole approach to what might be attempted. Some of these ideas are deliberately provocative.

1. Fundamental education is not simply concerned with education and illiteracy but also with wealth and poverty, strength and weakness, happiness and unhappiness, privilege and oppression. Viewed from this standpoint, the opportunities for being of help become so much greater— they extend to the immigrant, the bereaved, the unemployed, the discharged prisoner, the refugee, the blind, the lonely.
2. Encourage youth leaders to have their young people work with other young people, rather than with adults; they might, for example, take care of boys coming into town from the country to look for work, take into their care or membership delinquent lads just released from detention or on probation, found a youth group in a leper settlement, start a swimming club for boys unable to swim, etc. Though there may well be places and situations where it is considered more fitting that the young should aid their elders, a youth-to-youth relationship will avoid the incongruity of

- boys (or girls) endeavouring to teach grown-ups, and make possible a warm friendship between young people from different backgrounds, which is deeply rewarding and educative for both.
3. Suggest to youth leaders that participation in this kind of work be reserved for the more senior of their young people. Not only will they bring to the work greater physical strength and mental maturity, but there is a psychological advantage. If the 11- to 15-year-olds take part in fundamental education, there is a danger that the older ones may identify it with 'school stuff' or 'what the kids do'; if, however, participation can be looked upon as a privilege, as something to which older ones can graduate, it will gain in appeal, and may become a means of holding the senior members within the organization.
 4. Decide according to your local circumstances whether or not to call this 'fundamental education'. In some situations this may sound like pretentious mumbo-jumbo, mystifying some and boring others; however, it may be an asset by investing the ordinary and familiar chore with an air of international importance.
 5. Examine every item in the normal programme of the youth organizations, to see whether it can be applied to a fundamental education situation. Could, for example, the signalling and pioneering that form part of scouting be adapted to enable a jungle village to communicate news of sickness or accident to the nearest medical station?
 6. Leaders of young farmers' clubs and of the 4-H movement should have little difficulty in adapting their programmes so as to contribute to fundamental education. Leaders of other youth organizations however, should hesitate before plunging into the agricultural field: adult illiterate farmers (and also literate ones) may not think much of advice given by schoolboys, the value of which cannot be quickly demonstrated, and the work may not present sufficient challenge to alert young people. A project involving a bridge, a well, a building, can be completed within a reasonable period; it can occupy a big or small group; its accomplishment has a dramatic value; it challenges the capacity of educated youth; the local people will recognize that they probably could not have achieved it without such assistance. Bridgebuilding, then, rather than beetroot growing.
 7. Participation in an actual project is the best training for young people. Tackle problems rather than teach subjects: shun the classroom approach.
 8. Avoid 'sit-down' assistance. A good motto is painted on the sides of many buses in Nigeria: 'No Sweat—No Sweet'. Make the first badge to be won by your young people the badge of a blistered hand.
 9. Much of the emphasis in fundamental education today is on attitudes of approach, and techniques of presentation. Admirable for professional adult workers, but we do not want our young people to be self-conscious juvenile sociologists or adolescent audio-visual experts. It is better to stress the natural qualities of youth—energy and enthusiasm. If your young people are friendly to one another within their group, they will be friendly to others; this calls not so much for 'training for fundamental education', but for 'fundamental' training. As for visual aids—make your own. And don't forget that drama—a travelling team of play-actors—is worth five mobile cinemas; it challenges your young people intellectually (in play writing); and they must learn to organize and to act. Live drama is independent, too, of electricity mains, expert operators and costly film supplies; it can adapt local stories to local situations; and it is fun for actors as well as audiences.
 10. Consider every situation as presenting possibilities for training. Seek limited tasks with specific targets (patience and sustained effort are not virtues of youth), such as a demonstration, or a health campaign, or an exhibition. A hobby shared, a game taught to less fortunate youth—these, too, are fundamental education. Search every newspaper for local stories that might offer some opportunity for service.
- Despite our statement concerning juvenile sociologists, we cannot altogether ignore 'motivation'—the public's interest in fundamental education is motivated by the desire

Construction of a road. (Photo: Unesco-S. M. Ahooja.)



to improve its own position through self-help; the fundamental education expert's interest is professional, this is his career; youth's interest in fundamental education is perhaps a combination of thirst for new experience ('because our group is doing it'), a desire to feel wanted, a genuine concern for the poor and afflicted, and possibly a feeling of duty.

It follows, then, that youth leaders should be warned not to price themselves morally out of the market, by demanding too much of youthful idealism. The best will feel attracted from the purest motives—but the best are always the few. For the rest, service must be an adventure. This applies equally to training and to actual project work.

'On the job', the youth leader will be confronted with a variety of aims: to complete the task undertaken with efficiency; to get the local people to participate, to help themselves (to the extent even of rendering superfluous the contribution of his young people); to bring about personal contact and understanding between his young people and the community with whom they are working; to develop the character of his young people through the experience of service.

Inevitably, some of these aims clash. An efficient division of labour may require that the members of a youth group concentrate on one aspect of the job, the local folk on another—e.g., the latter will gather the material, the former erect the construction—with the result that little personal contact is provided. There can, of course, be no golden rule in this respect. In villages near Mysore students dug soak pits, but failed to make understood the importance of keeping the pits clean, so that later the pits filled up and the sanitary conditions became worse than ever. 'Telling them' had not been enough. Here, perhaps, was the place for psychology—preliminary discussion in the group about the difficulties of keeping their own W.C. clean at home, in the school, or youth centre, might have brought out various pointers as to how the villagers might be persuaded to look after their latrines.

Now let us consider actual training programmes: one in Iraq, one in Nigeria, one in Malaya, one in Sarawak.

TRAINING OF GIRLS IN IRAQ

Educated youth in Baghdad grows up with almost no contact with the life lived by the fellahin, and there is as yet little or no tradition of youth groups taking up the task of

reforming squalid villages and slums. Too bold or brusque an approach would have repelled parents and teachers. Lectures by experts on 'Health', 'Agriculture', etc., would have been conscientiously recorded in little notebooks—but knowing is not doing. Under the circumstances it was decided to take girls of genteel parentage to villages conveniently near Baghdad with the assignment of finding answers to such questions as:

How is firewood collected? Is there any system, if so, can it be improved? What effective substitutes are there for firewood? Are there any improved methods of lighting fires?

How is smoke avoided in the kitchen or house?

How can the house be made cooler in summer—and warmer in winter? What suggestions can be made for improving the construction of houses, and for the arrangement of things inside the house? How is rubbish disposed of? Can a demonstration be given of the making of simple brooms, rubbish bins, or even incinerators? What can be suggested to improve latrines?

What kinds of food are at present cooked? How is this raw food obtained and how is it stored (if at all)? What proportion is found locally in the market, or grown on a patch? What new dishes are likely to be acceptable to husbands? Can each girl demonstrate how to cook a day's meals, over a fire and in the circumstances prevailing in most villages?

Do women in the village have a 'budget' at all? Can improved methods of spending be suggested? Are women given money by their husbands, and/or do they earn any extra money for themselves? Might there be better means of marketing the things they sell?

What improvements can be made in dress for women and children? (Here each girl was asked to make a complete 'trousseau' for a village girl or woman.)

Elementary? Yes. But these girls were shy, quite ignorant of rural life, and very conscious (in a Muslim society) of their families' misgivings about their doing this kind of work at all. Even to get them to spend a day in a village was an accomplishment; to spend a night was an achievement. The questions were designed by steps, so as to involve them in personal contact with village women, to acquaint them with the facts of rural life, to exercise their ingenuity in devising improvements; to bring them to render some simple form of service (the 'adoption' of a girl or family in one of the villages).

Youth leaders should certainly know something about the technique of doing a social survey, this is made clear—and exciting—in *Youth-Jeunesse-Jugend*, No. 1, October 1953 (Unesco Youth Institute, Gauting). For those who want to be somewhat more professional, FAO's publication *Fact Finding amongst Rural People* is excellent, and written in non-technical language. For groups interested in discovering 'What kind of community do we want?', the publication prepared by Rotary International entitled *Know your Community* is recommended. With this as guide, groups can get to the bottom of juvenile delinquency, shortcomings in the fire services, malpractices in the town administration, inadequacies in the school system, and can be led to work out suggestions for improvement.

TRAINING FOR 'SOCIAL AWARENESS' IN NIGERIA

In Nigeria (and the Cameroons) the situation was very different from that confronting the middle-class girls of Baghdad. The tribal tradition in many parts of the territory according to which young men turn out for communal service (e.g., road-making, bush-clearing) is now falling into disuse as more and more of them go to school and feel that education excuses them from this duty. Thousands of young men throughout the country occupy positions of responsibility as headmasters, police sergeants, clerks, overseers, agricultural officers, forestry assistants, etc., but they are only vaguely aware of how to seize the opportunities for leadership in community development. How could one 'strike sparks' out of these young men and fire them with a readiness to volunteer their service for every kind of social improvement in rural and urban life? Some kind of

Chains of volunteers bring bricks to the work site.
(Photo: Unesco-S. M. Ahooja.)



robust experience was needed that would shake them out of their complacency and challenge their emerging sense of nationalism.

Government departments, local authorities, missions, companies and corporations were asked to select those members of their staff in whom they saw some potentialities of leadership. In intensive courses of one month's duration these young men learnt to swim and life-save, climbed Mount Cameroon (4,070 m.) canoed at night across the bay, went on expeditions into the forest, did commando-type gymnastics, were instructed in practical first-aid, built improvised bridges, made simple road-surveys, and learned some handicraft.

The challenge was not only physical. In highly realistic operations called 'Public Emergencies' (these took place at night; to heighten the drama), they were confronted with situations such as a burnt-out village (calling for rehabilitation as well as rescue work), an outbreak of typhoid in a near-by plantation camp (requiring quarantine-isolation in addition to preventive health measures), a sudden threat of food shortage (necessitating immediate investigation of the fishing facilities, and of the possibilities of quadrupling the existing canoes and nets, etc.) These exercises tested their reaction to a civil crisis and their ability to organize accordingly. Discussions in the evening dealt with the meaning of Albert Schweitzer's work; how corruption in public life might be combated; how real friendship between Muslims in the North and Christians in the South could be fostered. The last week of the course was spent among some remote rural community, helping the villagers on various practical projects such as making a new market or constructing a dam.

This training combined technical instruction and physical toughening with the stimulation of a spirit of public duty and the fostering of a sense of common citizenship. When a young man, working up to his waist in a river on bridge construction, stumbles in the fast-flowing water, he does not ask of the man who puts out a hand to help him, 'Are you Muslim or Christian, Hausa or Ibo, university student or illiterate?'—but in that moment something of human understanding is fused which does more than any number of conferences, discussions and debates. Some call this character training; at our centre at Man of War Bay we preferred to think of it as creating a sense of awareness: awareness of each one's potentiality (to swim, to master fear, to learn a new skill, to win the friendship of others); awareness of the real needs of one's country (above all,

of fundamental education); and awareness of the many opportunities to meet these needs through voluntary service.

Such training is not, however, cheap or easy to organize. This 'shock therapy' affronted their concept of dignity,¹ exhausted them bodily and mentally, and exposed many to moments of real fright. A magnificent natural setting (mountain, forest and sea) helped, but staff were needed who understood what was aimed at and who could swiftly gain the confidence and loyalty of the trainees. Government funds were necessary to finance the scheme. The question has been asked: Is it really possible to achieve all this within a month? Now, it might be asked: Can something like this be done elsewhere in a shorter time and with limited resources? To both questions the answer is the same: It depends upon the preliminary selection of the right candidates. If those chosen have no capacity to respond, not even 12 months of training will be effective—you cannot strike sparks out of suet puddings. But with receptive youth leaders, it should be possible, even within a few days, to achieve great things—if imagination and boldness are there.

There were, in effect, two parts to this training: adventurous experience to challenge the sense of manhood, followed by project work in a village to demonstrate what community service means in practice.² Adventure without service can become sterile; but to expect sacrificial work without some preliminary training to evoke the right attitude, is to risk disappointment. It is the combination which is important.³

YOUTH SERVICE TEAMS IN MALAYA

The work of the Youth Service Team in Malaya provides an example which stresses the team approach in fundamental education. It united young people of different races to meet the urgent socio-political problem of the 'new villages', and illustrated the point that actual participation in a project is the best form of training (i.e., learning by doing). The new villages came into being in Malaya during the civil emergency, as a measure of security to reduce the danger of raids by bandits on isolated traders. But the traders and their families had not the background to enable them to establish a real community life in these enforced settlements. Here was a real need, and, in 1952, the existing voluntary youth organizations in Taiping seized the opportunity to do something about it. Schools, clubs, Boy Scouts, Girl Guides and leaders of various communities were invited to send representatives to an initial meeting at the home of the local district officer. Community development in the full sense of the term was outlined to the representatives, and the villages and *kampongs* and their vital needs were described. Each representative was then asked to return to his respective organization to discuss the whole subject.

As a result, each organization produced a team of ten young people, ready to adopt one of the new villages or *kampongs* in the surrounding area. These teams were self-contained units prepared to conduct classes, to visit the aged, sick and the blind and to organize community sports, concerts and social activities. Team leaders, and as many members of the team as possible, attended an initial training course

1. 'Gentlemen of our calibre should not be expected to work in the rain', said one young man on arrival for training.
2. What to do after training (or even without special training) is probably the greatest problem for youth leaders. Even after completing these courses, many of the best of these young men were not clear as to what they could undertake in social service (or fundamental education work) on return to their homes or places of work. A list of suggestions had to be prepared for them, covering every form of possibility: youth work, literacy, first-aid, hospital visiting, simple town planning, fire service, thrift societies, work with the blind and lepers, befriending strangers, combating corruption, sports, choirs, bands, tribal dance festivals, market reconstruction, construction of culverts, feeder roads, water tanks, fuel plantations, working through schools and existing organizations and churches, and so on.
3. For a fuller account of this experiment see: Alec G. Dickson, 'Training in Citizenship: A Nigerian Experiment', in Vol. VI, No. 2 of this bulletin.

held on three nights during the week, to study the aims, methods and resources of the project. On the first night, 80 presented themselves, and on the third night almost a hundred young people turned up. Enthusiasm ran high, and when the question of inter-communal teams was raised, without exception each team leader expressed willingness to incorporate members of different communities into his team so as to form a balanced unit. The importance of this gesture, in a territory where relations between the Malays, the Chinese, and the Indians constitute the essence of the problem, can scarcely be exaggerated. Each team was allocated a particular area for its sphere of activity. The question of transport was quickly solved when the bus companies, after being approached by the district officer, offered free transport at any time, provided that 24 hours' notice was given.

Teams visited their adopted areas, met the village chairman or *penghulu* and explained their desire to help and what they proposed to do. In every case they were warmly received. Each team then carefully planned its opening work, bearing in mind that the object was not so much to impress the people, but to show them how much could be done by voluntary effort and in spare time to improve their living conditions and general happiness. Classes were formed for embroidery, knotting, arts and crafts, and physical recreation. Open places were dug with *changkols* and *parangs*, and turned into useful sports fields. The local people, seeing these outsiders uprooting tree stumps and levelling the ground, came out to 'join in the game' with them.

Members of teams who were gifted with their fingers, set out to teach villagers how to make saleable handicrafts, the whole purpose being to bring back a sense of independence and joy of living to those who under existing conditions would become beggars or dependants upon social welfare. Old people with sons away in the Forces had letters written for them free of charge, and team members helped others to trace sons whose whereabouts were not known. Flower seeds, plants and tree-cuttings were collected; new games were taught to the young; badminton and basket-ball teams were formed. A school band was brought to play for one village; paintings done by one of the schools were presented to a village to be hung in their community hall.

Villages which had not yet been adopted, began to ask when they might have 'their' team, and in every way an immense stimulus has been given to life in these new settlements, and of course to the youth organizations providing the teams. Certain most valuable lessons have emerged:

Where groups of young people, not supported by a youth organization, have gone forth to work, they have generally become tired and fallen by the wayside. Where a youth organization has formed a team from its own ranks, the young people have stuck to their task; their enthusiasm and their ideas have been refreshed by regular contacts with their own organization.

Teams must have some inner loyalty to themselves and a sense of joint adventure to take them into the great unknown. A little rivalry is helpful.

One of the first difficulties to be overcome was the belief of the villagers that these teams were being paid by the government, or were an excellent post-box for delivering their requests to the government.

The teams became in the course of time pathfinders for the Adult Education Association and the Women's Institutes; indeed, some women who were originally members of teams have become independent, and—to the distress of the men—gone to work on their own.

Among future plans envisaged are the organization of crèches, torchlight games, Red Cross clinics, Rover crews, and the teaching of public and personal health.

Leadership has not always come from inside established resident communities; a young Eurasian working for the Malay Regiment, and a prominent Ceylonese doctor have given outstanding help.

'Clinic' was the title preferred for the brief training courses where advice was available from experts, changes could be made in the composition of teams and in the emphasis of their work (e.g., more stress on home crafts).

How successful the Youth Service Teams have been in training sturdy village leaders is still uncertain.

Clearly, the particular circumstances in Malaya have been favourable to this endeavour: the stimulus of urgency created by the civil trouble; the comparatively short distances between the new villages and the towns where members of the teams lived; the fine traditions of the existing voluntary youth organizations in Malaya; the uprooted feeling of the new villagers which made them responsive to help; and the convinced and continuing support of government officials, both at headquarters and in the various localities. Nevertheless what has been achieved has been magnificent.¹ Might we not say that it was not so much in the initial 'clinics' but in the actual doing of the work that the training lay? The Chinese written character for 'crisis' can also mean 'opportunity'—how true this was of Malaya.

ADVENTURE AWARDS IN SARAWAK

In many parts of the world populations are thinly scattered over vast tracts of jungle, desert or bush; even in the small towns the communities are divided by race, religion and language; youth organizations are not strongly established; substantial financial backing and experienced leadership are hard to come by. Does this mean that there can be no training of youth leaders for work in fundamental education? Might not 'self-training' be the answer under such circumstances? Sarawak is just such a country as has been described. An Adventure Award has recently been started in Sarawak, adapting the approach of the Zellidjah Scholarships in France (described in the *Readers Digest* of March 1957, under the title 'Jean Walter's School of Adventure'). Young people are encouraged to spend their holiday on an expedition lasting several weeks that will involve them in a project of their own choice to render adventurous service to a remote community. This they undertake in pairs of mixed racial origin (Chinese, Malay, Dayak, etc.), assisted by a small grant, just enough to 'get them going', and awarded on the basis of the originality and the positive value of their project. They may go to investigate the fishing methods of some far-distant coastal community and to make suggestions for their improvement. They may accompany a government mobile dispenser on his journey into the interior, to help him in every way possible; they may lay out the plan and supervise the construction of a school for some 'longhouse' village up-river; they may even get themselves by one means or another to Singapore for a youth training course organized by the Social Welfare Department. *Perhaps the best training is learning from what you do.*

YOUTH WORK AND FUNDAMENTAL EDUCATION IN AN URBAN SETTING

PETER KUENSTLER

In what are referred to as the highly developed areas of the world, many of the youth organizations were originally called into existence either by governments or through voluntary effort in an attempt to provide remedies for the evil influences inflicted on young people by over-rapid or uncontrolled industrialization and urbanization. In time, the increased wealth which these areas accumulated through industrialization

1. For a fuller account see Albert R. Allen, 'Community Service in the New Villages', *Community Development Bulletin*, Vol. VIII, No. 2, London, March 1957.

could be used to finance a system of universal and free education, and it then became unnecessary for youth organizations to provide fundamental education for their members within their own programmes. For most of the world, however, the process of industrial revolution is not a fact of past history but a present experience which offers a special challenge to youth organizations in the new and rapidly growing cities of the world.

By definition then, fundamental education is most needed and applicable in underdeveloped countries or in the 'problem' areas of advanced countries. Owing to its implications of inferiority, the word 'underdeveloped' is giving way to the phrase 'undergoing rapid development'. More often than not rapid development is synonymous with a process of industrialization and urbanization.

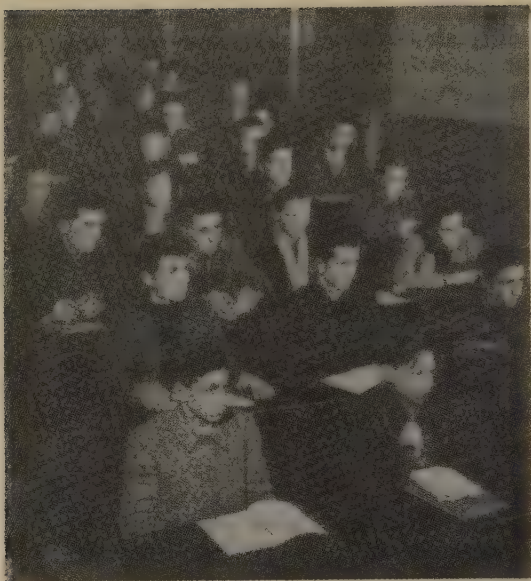
The conference on the Social Impact of Industrialization and Urban Conditions in Africa, held at Abidjan (Ivory Coast) in 1954 (under the joint sponsorship of Unesco, the French Government and the Commission for Technical Co-operation in Africa, south of the Sahara) was an attempt to meet the problems arising from such rapid development in a continent still known to many as a traditionally 'rural' one.

URBANIZATION

Even where urban life has for centuries been part of the pattern in the underdeveloped areas, the rate of growth of these cities has immensely increased during the last decades. Dakar, in French West Africa, with a population of over 300,000 inhabitants, had in 1926 only 30,000. In 14 years the population of Conakry increased from 13,600 to 57,000; that of Lagos, Nigeria increased by 80 per cent between 1931 and 1950. Elsewhere, as for instance in East Africa, urban conglomeration is a novel feature, but cities like Nairobi, Mombasa, Kampala, Jinja, the towns of the Central African copper belt and Salisbury, suffer increasingly from all the social problems of industrial urban life, in some cases all the more acute because they are entirely new problems in the life of both the indigenous and immigrant populations.

Professor Daryll Forde, in a summary report of the Abidjan Conference, distinguishes between 'the social significance of migrant labour in a primary industry' (e.g., mining) and 'that of unskilled labour of indefinite duration in an urban area of diversified economy'. There are real dangers of social isolation, insecurity and delinquency. Family ties suffer severe disruption not only through geographical separation of husband and wife, father and children, but also owing to the break-up of the traditional extended family and kinship patterns. This is of especial importance in relation to the social education of youth and their adjustment to, and understanding of, their role in society. In many areas, particularly those attracting great numbers of migrant workers, there are large concentrations of young men living in 'compounds' and forming a lop-sided and unnatural community with the concomitant of temptation to sexual irregularity and a sharp decline of ethical behaviour. The old traditional sanctions, which operated in the rural areas, no longer have effect; public opinion, among a mass of strangers drawn often from widely separated areas, ceases to be a heeded control. Authority resides, and is thought to reside exclusively, in the employer or the metropolitan administrator and, as such, is to be evaded or flouted or cheated wherever and whenever possible. In all, an atmosphere or climate of 'delinquency' is engendered to which young people are especially susceptible.

Even where the population is a resident one, the atmosphere of a town in this rapidly changing twentieth century presents many problems which young people need to be helped to face: problems of acquiring an education which will be relevant to their new and strange urban life; problems of employment, a field in which most of the experience of a swift and full industrial revolution which led to so much suffering in Europe and the United States of America five to ten decades ago is being recapitulated; problems of accommodation, in some cities so acute that the lack of accommodation or its low



Evening class in progress. (Photo: Unesco.)

quality undoubtedly add yet another hazard to the many others which restrict life expectancy to 30 years or less; and the problem of the use of leisure time is one which equally confronts the young people of the great cities in the most 'advanced' and industrialized countries of the world.

Rather than embark on a theoretical exposition of what could or should be done in any particular set of urban circumstances, I shall cite a few practical examples of what is being done or has been attempted.

SELF-HELP

In the U.S.A., the 'self-survey' approach is highly commended: in this, local residents organize themselves into teams to conduct an investigation into the social needs and deficiencies of their town. This almost always leads to action, either through the organs of local government or directly through the voluntary activity of the citizens. Thus in New Rochelle, a town of 60,000 inhabitants in New York State, some 300 volunteers from 67 different groups undertook the survey which among other things revealed the need for better facilities for children and youth. As a result 'kiddy coops' or play spaces were provided, a boys' club in a slum area was enabled to have a hand-ball court and the whole position of teen-agers and the incidence of juvenile delinquency was more realistically faced by the people themselves.¹

In Western Nigeria the prompting to action came from the government Social Welfare Department, but rather than take direct action they first called into consultation some of the 'key' men and women from different town neighbourhoods, those people who were natural local leaders and who had close daily contact with the young people who were in social danger. These local leaders talked with the boys in their home areas and suggested to them the possibility of forming organized youth groups, at the same time making it clear that it was the boys who would have to take the initiative, particularly in finding and choosing adults to help them as youth leaders. In this way a

1. M. M. Hunt, 'Let the People Lead the Town', *The Nation's Business*, 1953.

number of boys' clubs were formed which, from the start, were created by and 'belonged to' their members, rather than imposed on them by external adult authority.

These clubs benefited by the training camps run for young men where their capacity for leadership and service to the community was developed. Thus, the boys took part in efforts to clean up the streets and buildings of the town; they visited the hospital to cheer patients whose relatives were too far away to come to see them, and in Ibadan, a university city of some half a million inhabitants, young men organized communal labour to build a football stadium and persuaded their elders, among them even some of the chiefs, to join in this shared and voluntary task.

COMMUNITY CENTRES

In most countries, some form of neighbourhood or community centre or house is to be found in the towns. Youth activities and the needs of young people can occupy a major portion of the time and space in such a centre. Often, indeed, the house is started for youth and is expanded later into a centre of activity for all age-groups. This technique of providing a focal building has been used also in villages and rural areas. Among the first were the village 'hearths' introduced into Turkey in the years after World War I. The point should be emphasized that in rural and urban areas alike great caution must be used to avoid thrusting a building on a local community without consulting the future users and without involving them personally and responsibly in the planning and, possibly, the actual physical construction. Certainly they must be consulted as regards the policy of running and maintaining it. Some of the most successful youth centres and hostels are those which have been built by the young people themselves; in this way they feel they have a real stake in them.

STARTING AT THE BEGINNING

Even with the more difficult groups of young people, success is possible if great care is taken not to prevent the 'natural' leaders from taking on responsibility and grasping opportunities of service. This is well illustrated by the case¹ of a gang of bicycle porters (i.e., boys who carried passengers' bicycles over the railway bridge, at New Delhi, India). YMCA youth workers had their attention drawn to the nature and operations of this gang by an article in the press; with skill and patience they made contact with the 20-year-old leader. Eventually they won his confidence and provided him with facilities for giving the members of the gang, most of whom were some years younger, recreational activities which included football and traditional singing and dancing games.

The relationship became so strong that it was to these youth workers that the members immediately appealed for help when their leader was arrested on suspicion. His release was obtained and the gang was led into becoming a useful and socially acceptable youth group, able to accept help without feeling that its self-respect and independence was being usurped.

In Hong Kong, use was made of a traditional form of Chinese welfare society, the *Kaifong*. In the old days these groups of neighbours or residents in a particular street or locality undertook such varied social services as repairing bridges, mending roads, providing education, medical services and burial for the very poor. Although most of these associations had died away, they were revived in 1949 with the aid of the Hong Kong Social Welfare Department.² By 1955 they were providing 20 free schools for 4,200 children, organizing first-aid courses, running 29 free health clinics, organizing

1. N. J. Cornelius, 'Jaggu is the Boss', *Social Welfare* (India), Vol. II, No. 8, November 1955.

2. J. C. McDougall and K. Keen, 'The *Kaifong* Welfare Associations', *Community Development Bulletin*, Vol. VII, No. 1, December 1955.

65 basket-ball and football teams and had equipped playgrounds for children and sports grounds for youth. They also provided a public library and organized a child health competition to encourage participation in the campaign against smallpox and diphtheria.

Perhaps the most important points about these *Kaifongs* are that they are made up of citizens themselves, organized on ancient and traditional lines, but providing the type of service urgently needed in twentieth century urban life. They also carry on a wide range of social and educational work, including youth work, so that the needs of youth are recognized and met as part of the whole community situation rather than as a separate and particular demand.

JUVENILE DELINQUENCY

The problems of juvenile delinquency are one of the concomitants of urban life, notwithstanding the differences in industrial and technological achievement. Thus an issue of a journal¹ devoted to these problems contains articles from India, the Netherlands, the United States of America, France, the United Kingdom, Uruguay, Mexico, Japan, Malta, French Guinea and Mauritius. Although there may be a 'hard core' of seriously disturbed or maladjusted delinquents for whom only intensive or residential treatment will be of avail, the great majority of cases, especially among boys, are 'environmental' or 'pseudo-delinquents' of whom it has been said (E. Frey): 'Abnormal exterior conditions can never make a real criminal of a person of a normal character, but may make a casual offender.'

City life provides just these kind of abnormal conditions, and youth work is particularly adapted to re-establishing the balance, to attracting and holding the young person who has been distracted into anti-social and criminal ways by the artificiality and superficiality of city life. In this sense the task of youth work in fundamental education may be more accurately called fundamental re-education. Often the need is to provide new and different standards. M. J. Chazal, a French juvenile court judge, who has been responsible for some important experiments among the delinquent children and youth of Paris, writes: 'Children and adolescents in the district, boys and girls from 3 to 17, even up to 18, took to attending the "club". They called it their "hut". Very rapidly young people whose needs, aspirations and curiosity found as much outlet in their families as in "organized" youth groups and movements, ceased to come to the "club". This is how it should be; the "hut" welcomed those for whom it had originally been created. It is hardly necessary to say that discipline was very lenient, that diversity was the keynote of the activities, that imagination and originality were always welcome. . . . Any educational system had to be based on confidence, friendship, faith in the helping hand, trustworthiness and a multiplicity of interests.'²

THE VALUE OF YOUTH WORK

These last qualities will be recognized by all youth workers as indispensable for their work wherever it may be and whether or not it is attempting to face the challenge of town-bred juvenile delinquency. What is additionally important is that these essential factors of youth work are also seen as the foundation of an educational process. Because youth work is, or should be, based on voluntary participation and on the spontaneity of young people themselves, it can provide a type of education which will be accepted by a wide age-range of boys and girls. Even the comparatively sophisticated or hardened youngster from the back streets of an industrial city can be attracted by it, and it can, as other more formal types of education very often cannot, enable under-privileged young people to escape from the dangers of their *milieu* which threaten their growth as citizens and as independent and mature human individuals.

1. 'Delinquent Youth', *Way Forum*, No. 23, December 1956.

2. *Ibid.*, p. 19-20.

YOUTH ACTIVITIES IN SOUTHERN ITALY

ANTONIO CORTESE

The field of work selected for experiment by the National Youth Secretariat, and with which I propose to deal in this article, has certain peculiarities which make it in many ways difficult to compare with other social settings.

It consists of agricultural districts in the interior of southern Italy, made up of small centralized communities—villages which, by tradition, have little contact with centres of development and trade such as the big towns of the coast or the interior, and which have remained unaffected, even in recent years, by the efforts of associations established to reform the landed property system. These areas are largely out of touch with recent developments in the rest of the world (industrialization, increased productivity, trade and consumption, etc.) or with the prevailing culture. From the economic point of view (crop system, working methods, level of income, investments and trade, etc.) they are regarded as underdeveloped; and from the cultural point of view they differ in a very interesting manner from the typical culture of a modern city, since they show clearer evidence of the survival of communal institutions and customs.

The intervention of the National Youth Secretariat is aimed at interesting the community itself in its different aspects and components and the particular requirements of its own development. This is done by the combined use of a number of techniques: economic organization, which takes the form of co-operatives; technical assistance, which, in addition to a permanent advisory service, provides courses in the techniques and mechanization of agriculture; social welfare, through an advisory service, and at present, by means of surveys; and adult education in the form of courses, talks and television evenings followed by discussion.

This activity involves educational problems which can be briefly described in the light of the preliminary phase of the experiment, short as it has been. There are, of course, difficulties attendant upon such an intervention.

First, there is a certain lack of cultural differentiation between the various categories into which the peasant community is divided. This is particularly evident in the case of the young people, although they stand out as a separate group with its own demands, frequently at variance with the rest of the community. This lack of differentiation regarded from the point of view of social dynamism is one of the drawbacks of small communities—the advantage of which is, on the contrary, the constancy of type which they retain owing to their fidelity to traditional peasant culture.

Young people here, unlike those in other social circles, have little capacity for giving organized expression to their different needs, and little chance of doing so. They are not prompted to this by social life, specialized periodicals, travel and secondary schools, since for obvious historical reasons, none of these elements is available to the young people in the groups we are considering.

Secondly there is some confusion between the economic aspects and the cultural and educational value of the intervention, as a result of which both young people and adults are at first inclined to regard any activity concerned with teaching, fundamental education, or recreation in terms of its immediate economic value (employment created by the introduction of machinery, etc.).

Finally, there is a certain disproportion, chiefly affecting the young, between the traditional forms of culture, which are almost always connected with the family, and the new forms (periodical press, cinema, television, trade union or political associations) which have recently made their appearance in the life of these peasant communities. This intensifies and hardens the contrast between the sense of belonging to a small



Evening class in Calabria. (Photo: Unesco-David Seymour.)

community (the family or village) and the awareness of the possibility of participating in a wider form of social life (national or international).

After this general statement of the difficulties encountered among the youthful section of the community, I should explain that the method of educational intervention chosen has consisted in discussing those difficulties with the young people themselves.

Direct use can be made here of the most convenient method—group conversations and discussions; evenings spent in this way are aimed primarily at ascertaining which among the needs of the peasant community can best be met by young people (for instance, the problem of improving agricultural techniques and providing suitable instruction and training for this purpose cannot be solved without the knowledge and active help of the young, on whom this effort of renovation must chiefly rely; the same applies to the problem of emigration, etc.). The young people may also be led to realize that by so doing they will perhaps allay their thirst for novelty, which sometimes brings them into latent conflict with the rest of the community.

Parallel to and complementing this work of clarification, courses will be given for young tractor-drivers or specialized agricultural workers (in pruning, irrigation, etc., according to locality) and elementary courses in book-keeping. This more strictly technical portion of the training, which takes the form of lessons combining the theory and practice of the various subjects, entails a comparison between traditional methods of work, still in common use, and more modern forms. It is thus necessary to assess the changes and combinations of various technical methods in terms of their economic and social usefulness.

Moreover, this type of instruction and training, which is aimed at the development of the peasant community as a whole, must distinguish between these and other skills, necessary as they may be, and must not overlook the problem of relations among the different social groups.

This work includes another kind of experiment, also taking the form of conversations and discussions, intended to clarify the rules of behaviour by which a group, whether small or large, is nowadays guided in its internal conduct and its dealings with other groups: democracy, its rules, its history, the relations between local and central governments, the present social and cultural features of various countries, and so on.

These discussions which must obviously be handled systematically and in a way suited to the understanding and imagination of young peasants, are not, of course, limited

to a fixed programme of talks, but often arise from the practical problems which young people meet in their co-operative work (the job, relations with the local administration, etc.) and become the central point of discussions developing out of various experiments in recreation (television evenings, the showing of documentary or feature films, etc.).

Especially in this latter connexion it has been found necessary to make use of both the most modern cultural media and the least familiar to young peasants (such as documentary films, feature films, television) and of others which were already known and employed, but insufficiently—newspapers and periodicals or a few books assembled into a library. For otherwise these young people have not the same contact with the present-day world which their fathers achieved through a variety of experiences, e.g., acquaintance with other groups, gained during the war in Italy or abroad, or by temporary emigration to other parts of Italy or to foreign countries.

In addition to the development of a local form of culture, imparted by printed or visual means, it was decided that culture based on experiences in foreign countries would be of value, therefore educative and practical travel (agricultural technique, co-operation, etc.) has been organized, in collaboration with ASE, in Switzerland and in parts of Italy having an entirely different character from those in which the young people live. These trips have proved to some extent profitable, inasmuch as they were preceded and followed by constructive criticism centred on the new experiences thus offered to the young people. Talks were given beforehand on the history and characteristics of the new surroundings (political and historical events, method of organizing work, types of social organizations, etc.) and the trips were followed by discussions devoted to the most important and unfamiliar aspects of the environment with which the young people had thus been made acquainted. The discussions were based, of course, on accounts presented by the young participants themselves.

As for the approach to books and periodicals, this has always taken the following form: a beginning is made with the type of printed matter with which the young people are already familiar, however trivial or undesirable it may be educationally (comics, etc.), and discussions are based on this; printed matter is next referred to in connexion with arguments and problems already encountered in talks, whether devoted to technical subjects (handbooks on mechanics and agricultural techniques) or to any other in a wide range (short stories, novels, historical essays, agricultural laws, etc.); and new publications, especially books, are presented (either by a description of their contents or by the reading aloud of passages) in such a way as to make the audience want to read them.

These experiments have been impeded by a number of practical difficulties—it has not been easy to find local teachers and monitors to do the work properly (an attempt has been made to overcome this difficulty by arranging daytime meetings), or to obtain premises, transport, audio-visual materials, etc.).

An endeavour to remedy this state of things, which results largely from the geographical and social isolation of the villages concerned, is now under consideration but has not yet been tested. The idea is to set up permanent social centres, in charge of monitors, where the young people can more easily arrange their studies and recreation, and which can be kept separate from the economic institutions such as co-operatives. This more permanent structure may also be expected to facilitate the organization of exchange visits between young people from different districts; these visits at present take place in a spasmodic manner which is not very constructive.

Results so far have been modest and not easy to define, but there are signs that the young people are already developing a certain awareness of their surroundings and an individual attitude towards the problem of relationships in a society such as ours of today. The new social responsibilities devolving upon young people who work in co-operative organizations (as tractor-drivers, trade hands, factory workers or specialized agricultural labourers employed by other peasants) provide a particularly subtle method of character building; it is in ways such as this that educational experiments are corroborated and consolidated, and new ones evolved.

FUNDAMENTAL EDUCATION AND YOUTH PROBLEMS IN CAMBODIA

MARIELLA TABELLINI

AN EXPERIMENT AT TONLÉ BATI

In July 1956 a group of boys belonging to the Queen's Scouts was camping at a picturesque spot about 25 miles from Phnom Penh, on the shores of Lake Tonlé Bati—a favourite place for excursions and picnics, in the vicinity of some ancient ruins known as Little Angkor. But the boys were not there for fun, and they had camped on the side of the lake where trippers do not come, in a spot which before their arrival had still been wild and overgrown. All around lay rice-fields, with a few scattered villages. At a distance of some 500 yards stood a pagoda which housed the only school available to the children of the surrounding villages; here also the Cambodian training centre for fundamental education monitors had its temporary quarters, with the agreement and support of the kindly monks.

The scouts, of whom there were about fifty, had come to attend a fundamental education course, or rather to take part in certain experiments in this field while helping to clear the site on which the National Fundamental Education Centre was to be built.

The boys were to have stayed for only a fortnight, but at their own request they remained for nearly a month, in close touch with the future monitors, who shared their life and organized their activities in the villages, and with a group of young teachers who were also taking a special course at Tonlé Bati. The director of the National Fundamental Education Centre himself remained in constant contact with the leader of the group, in the interests of the programme—which consisted of lessons on the principles and methods of fundamental education, and of social activities and manual work shared with the monitors and the villagers.

This was Cambodia's first experiment in the active participation of young people in fundamental education—an experiment as to the value of which there had originally been some doubt. The genuine enthusiasm of the boys, many of whom came from wealthy homes and had never before been in touch with villagers for any length of time, and the sympathy shown by the country people towards those who had come to share their lives and problems, were the best educational and social results of the experiment.

LIVING CONDITIONS AND FUNDAMENTAL PROBLEMS OF YOUNG PEOPLE IN CAMBODIA

Cambodia, like every other country, has its youth problems and finds the need to bring young people into the civic and social life of the country; but here these problems have a character of their own.

The position is in some ways exceptionally favourable because, partly for economic and partly for traditional and religious reasons, Cambodia has no waifs and strays, no gangs of juvenile delinquents, and no fundamentally disruptive elements. The family bond is always the strongest, and Cambodian social life is based on respect for paternal authority which, however, gives rise to problems of another type.

Country children take on responsibilities at the earliest possible age. They begin by carrying their small brother or sister on their hip, in the local fashion; when they are a little older they look after the cows or buffaloes or work in the rice-fields; they marry when they are very young and are immediately faced with the responsibility of a family which increases at regular intervals, if the babies survive the perils of their first twelve months.

Cambodia has no over-population, no famine or serious epidemics, and the country possesses many natural resources which have not yet been tapped. Cambodian hospitality is traditional, anyone can find food and lodging everywhere, and in the villages there are practically no lonely people. As in other countries, however, many young peasants drift, alone or with their families, to the towns—especially Phnom Penh—where they work as coolies, drivers of ‘cycle rickshaws’ water-carriers, etc. They earn little, are practically homeless, have a low standard of living and no social status whatever; but they do less work than in the country and, above all, more amusements are available to them.

ACTIVITIES OF THE FUNDAMENTAL EDUCATION SERVICES

In February 1957, a regional conference on Young People in Rural Areas was held at Bangkok, attended by representatives of various South-East Asian countries. Teachers, agricultural experts and members of rural youth organizations met to consider the common problem of young people in country districts and to study the possibility of setting up organizations such as the ‘4-H’ clubs which already exist in the Philippines, Japan, Korea, Thailand, the Republic of Viet-Nam, etc. The delegation of Cambodia was composed of representatives of the Ministries of Agriculture and Education (fundamental education and youth services). In its official report it called attention to the discussions held during the meetings concerning the efforts being made by the fundamental education service, the only national service which has so far attempted to bring young peasants together, add to their knowledge and, above all, widen their interests.

Most of the measures adopted form part of the general fundamental education programme launched in Cambodia on the initiative and with the technical assistance of Unesco; but even at the time of the conference the specialized services (youth, agriculture) promised their help as soon as any more radical action, primarily concerned with young people, should be undertaken to spread the teaching of agricultural methods. Cambodia is at present training personnel in all fields of activity, and is still short of technicians, those it possesses being chiefly occupied in organizing programmes on the national or provincial scale. An interesting programme of activity in the villages is, however, being jointly prepared by those responsible for youth, agriculture and fundamental education; its aim is to intensify and improve co-ordination of the measures already introduced, and to make a direct appeal to villagers.

The fundamental education programme, intended more especially for country districts where the other services have not yet established themselves, is aimed at the entire population of each village concerned in the experiment, in almost every province of Cambodia. Young people and adults are asked to share in its activities—the construction of roads and tracks leading to lonely villages in the heart of jungle or rice-fields, the digging of wells, the spread of rules of hygiene in country life, the improvement of dwellings (whether straw huts or clay or wooden houses), the encouragement of the cultivation and consumption of vegetables and fruit, the breeding of pigs and poultry, the development of cottage handicrafts and the use of local resources, the organizing of evening classes for illiterates, the organization of meetings and the building of halls for this purpose. The aim, in short, is to arouse a spirit of co-operation and promote the social organization of country communities.

The results are better and more lasting when the young people are brought in—especially the girls, who are eager to learn and reliable in their work. But local tradition still debars the young from taking the initiative or assuming leadership in the community. Moreover, young people are not yet sufficiently independent and self-confident to undertake anything of their own accord. They have to be trained for group work, and the first step should be to teach them to organize themselves, after which they can take up activities suited to their needs and abilities.

The fundamental education services are doing their best to achieve this; their first step has been to bring the young people together, impart some useful knowledge to them and persuade them to share in certain activities.

The present work falls into two categories. There are evening classes, attended mostly by girls who have not had the opportunity of learning to read and write (boys, even if there is no school within reach, are grounded in these subjects during their novitiate with the bonzes); and there are schemes for introducing young people to new tasks and encouraging them to work together (groups of girls are formed for weaving, and teams of boys for work on the land). These groups sometimes meet to share in spare-time activities, outings or short educational excursions, or to attend courses on various subjects.

This latter type of activity, which might form the nucleus of wider developments in the future, has given quite satisfactory results from the point of view of fundamental education; but there is no co-ordination on the national scale, and matters are still in the experimental stage.

There are no local leaders with the ability to organize group programmes, and the role of fundamental education monitor, in this respect, devolves upon a teacher helped by a friend who, in accordance with local tradition, is often addressed as *Lohta* (grand-papa). The danger of this emotional approach is that it tends to set up a paternalistic system which, though probably agreeable to the young people who are used to loving and respecting their parents and grandparents or those who act in such a capacity, would retard their full intellectual and social development.

Mr. Men Chhum, a former Unesco fellowship holder who is now National Director of Fundamental Education, is following these problems with close attention, and realizes that other methods will have to be introduced by degrees. His chief concern is to train leaders for this programme, and with this in view some teachers are already in foreign countries studying the methods, techniques and results of fundamental education and youth work undertaken there.

In the province of Battambang, North-West Cambodia, for instance, the leader of the local team of fundamental education monitors, after visiting the United States of America to study problems of diet and education in country districts, has now, with the help of assistants who have travelled in various Asian countries, laid the foundations of a 'young agriculturists' club' on the lines of the 4-H clubs. At the same time the headmaster of a Battambang primary school has taken the initiative of organizing agricultural work and handicrafts for his pupils, with the help of the fundamental education team; plans are being made for the town schoolboys and the lads of the rural club to exchange visits and compare experiences.

POTENTIAL EXTENSION OF THE PRESENT MEASURES

These measures are by no means ambitious and they are adapted to the present circumstances of the young Cambodians; but a start has been made and, when the teachers return from their foreign travels, it will become possible to intensify and publicize the different activities and co-ordinate them in a more definite programme.

Meanwhile, the third training course for fundamental education monitors has begun at Tonlé Bati. The present pupils are young people between 18 and 20 who, once they join the provincial teams, will be able to make good use of their natural understanding of youth problems and give effective support to the action already begun in this sphere.

My Cambodian friends are fond of reminding me that Rome was not built in a day and that here, as elsewhere, all difficulties can be overcome by patience and perseverance, provided that at the same time a vigorous effort is made to improve the training of teachers and youth leaders and if the youth and fundamental education organizations work together for a common purpose.

The word 'youth' must carry a specific meaning, covering young people of all kinds,

and they themselves must enjoy this period of their lives. Even recreation, if it is properly organized, can be of use in contributing to education and to the development of a civic and social sense, especially where there is little or no spare time and young people have only isolated duties whose exact purpose they often fail to understand. It is a mistake to try to turn young people too quickly into adults; they should grow up gradually, with the help of those who take an interest in them and first share their games, later their social activities, and who finally hand over to them the responsibility for work programmes.

In Cambodia, as everywhere else, young people need to develop a sense of social responsibility, give careful consideration to local economic and social conditions, put forward practical programmes with the technical help of the various competent services, and share, without timidity or embarrassment, in any measure likely to contribute to their country's progress.

SOME FIELD EXPERIENCES OF YOUTH WORK

To complement the four preceding articles we print below some excerpts from three reports on the participation of young people in fundamental education.

CREATION OF THE PILOT VILLAGE OF ST. ANTOINE AT EKITÉ, NEAR EDÉA, IN THE CAMEROONS

The pilot village of St. Antoine, established jointly by a group of young people, is gradually finding its feet. Dissatisfied with their precarious existence in the town, these young people, who had realized the sense and necessity of working on the land in a country like the Cameroons, decided to form themselves into a community independent of the traditional setting. They had to start from scratch, but they felt that nobody would believe in their scheme unless they made a beginning on their own account. So to acquire legal status they formed themselves into a co-operative. It took them no less than five months to build up a modest capital of 64,000 C.F.A. francs, for even those of them who were in regular employment were earning only between 3,000 and 7,000 francs a month.

It was also very difficult to find a site. The first piece of land chosen had to be abandoned, for nothing would grow there. From this point of view, incidentally, the whole district is somewhat unpropitious. In the end the group found a plot in the forest, rather less than two miles from Ekité, on the outskirts of Edéa, from where they had come.

Next came the difficult work of surveying the land, before a study of the soil could be undertaken. In January 1956 the 'pioneers' decided to pool the whole of their wages, while some of them gave up their jobs in the town in order to devote themselves entirely to surveying. By April 1957 a road nearly two miles long, passable to vehicles, had been opened to give access to the site.

It then became possible to plan the actual plantation work. First the ground was cleared, then food crops were planted; these were soon devastated by elephants (the hunting service had to intervene and two elephants were shot).

Then came the palm plantation. A palm grove of some twelve and a half acres was planted with the help of advice from experts belonging to the Department of Agriculture.

Now after the rainy season, and before the second crop plan can be carried out (a palm grove, a cocoa plantation, pepper trees and a banana plantation), huts are being built on the plot with such humble materials as come to hand.

Work. In the villages, the young men work little, or at any rate very intermittently. Their manual labour in the town, however, is subject to constant supervision. Not unnaturally, the pioneers in this communal enterprise at first tended to behave as they formerly used to do when in the country. They soon realized that they would have to discipline themselves and draw up rules. They thus discovered the meaning of vocational organization, to which, as manual labourers, they had been subjected without understanding it.

They developed a real understanding of work and a new taste for doing it well. They meticulously followed the instructions received from the agricultural experts. Now they are proud to show visitors round the plantation they have created. They look after it lovingly. Would it ever have occurred to one of these young men in the old days to show anybody round his plantation?

Family. Excellent progress has also been made in this connexion. At first the young wives took little interest in the community, looking on passively while their husbands worked; but now things are very different.

Those who knew how to sew or use a sewing machine have taught the others. Encouraged by their discoveries, they hold educational meetings at Ekité for the benefit of young married couples.

Recreation. The young people at St. Antoine have not so far had much time to think about recreation. Already, however, with help from outside, they have managed to assemble various musical instruments and set up a small orchestra. They are planning a club and a sports ground.

This community is an undoubted success. All its concerns are discussed at a weekly meeting; for instance, if any member has been lazy, or shown a lack of enthusiasm in his work, he is criticized. The work is distributed, and everyone feels his stature increased by his pride in being responsible for something. The scepticism of the rest of the population is beginning to melt away. Several 'elders', speaking at a general meeting, expressed their entire approval.

The greatest difficulty has, of course, always been poverty. All their clothes are shabby, and the small sums doled out each month by the community, in proportion to its resources (1,000 francs for a bachelor, 2,500 francs for a married man with children) will not pay for new clothes and furniture. The community has been encouraged by the foundation of an association of friends, at Duala; this has also supplied a few tools and clothes, and a little extra food for the children.

Not until 1959 will the village produce enough to feed itself, and the first harvest of palmnuts cannot be expected until 1962.

A WORK CAMP IN MEXICO ORGANIZED BY THE MEXICAN CATHOLIC FEMININE YOUTH

Some national leaders from our organization attending Unesco's Seminar for Youth Leaders at Ceiba del Agua, Cuba, in 1954, first learned about work camps through boys and girls who had attended them and through literature distributed during the seminar. The knowledge thus acquired was supplemented through participation in surveys of different communities and in fundamental education projects. After two minor experiments, a national work camp for young women was organized in January 1957, grouping 60 participants from 10 states, for a period of three weeks. Five teams were set up: three located in rural communities and the other two in suburban communities.

During the first three days, the teams made a general survey of their community. After judging the situation from the facts they had obtained and deciding on the most suitable action to be taken in favour of and with the community, the five teams met to discuss one another's experiences and projects. Subsequently, the teams spent half a day working with the community and the rest of the time discussing and preparing themselves for the project, under the guidance of leaders experienced in the work chosen.

Team A. This team worked in a small village of about three hundred inhabitants, nearly all of whom were employed on a nearby hacienda, for very low wages. As there was no school in the village nor any recreation facilities, the team decided to build a school. At the end of three weeks, a one-room school was finished and a teacher had been secured from Celaya, an important town nearby, who was to be paid by the villagers.

Team B. This group worked in a similar village where, however, there was a school. The survey showed that most of the houses were in a very bad condition and that the villagers had little or no knowledge of sanitation and hygiene. The team decided to take three houses, as an example, and with the co-operation of the three families, they cleaned and whitewashed the houses, improved the sanitary facilities, and so on. In addition, sewing and knitting classes were organized for the women, as well as games and other recreational activities.

Team C. This team worked in a rural community of about three hundred and fifty inhabitants. They built a public bathhouse, conducted a successful first-aid course and were able to appoint one person to take charge of this service.

All the participants felt that they had profited greatly from their experiences; they had learned how to face and solve difficult situations with the least economic resources and technical help. And they saw the need for fundamental education in their country and in their own communities which they must try to meet.

ACTIVITIES OF A YOUTH GROUP IN MADAGASCAR

Towards the end of 1956, two Kiady groups (French Scouts)—about thirty young men and boys altogether—began to wonder whether they could not do something to give practical help to less privileged people who had been denied the advantages of a modern community. A wide variety of ideas was discussed at a number of meetings; these included the building of a house, the organization of recreation for young people, help for a rehabilitation school, the introduction of adult education courses for illiterates, etc. As there were several young teachers in the group, this last plan was finally chosen.

After much negotiation the active phase began. Our first task was to make a precise assessment of our strength. We had to discover exactly which of us could arrange to be free and devote their spare time to our experiment; we had to make out attendance sheets, arrange time-tables, etc. We even established a system of shifts, so as to cause as little disturbance as possible in the studies of those who were still at school. We mention this shift system because we shall refer to it later.

We next began to train leaders—holding two evening meetings a week for the worker members of our teams and one Thursday afternoon meeting for students. The teachers who were associated with our programme showed the young people the materials to be used, explained the teaching methods and how they should be adapted for adults, and described experiments which had been made in other countries and the work done in the primary schools of Madagascar. Model lessons were taught which the future monitors then had to repeat.

This period, which lasted for about two months (from the beginning of September

to the beginning of November) had the great value of enabling us to get to know one another better and to fit gradually into the atmosphere of the scheme.

While this teacher training was going on, the young people successfully established a secretariat, operated entirely by themselves; membership cards for future pupils were multigraphed and registers were prepared.

The opening day was fixed for 19 November. There were 20 days left to make our enterprise known to those for whom it was intended. How should we do it? Exchanges of views and discussions were held between the young people and teachers responsible. We agreed to prepare a number of leaflets, most of them in Malagash, some in French, and to make announcements over the radio. A 'Roneo' lent by friends enabled our boys to run off 5,000 leaflets. Then, during the lunch hour or in the evening after work, we went out in teams. . . .

With one of the leaflets went an application form which applicants were asked to hand in in business hours at the school selected.

Applications were on an individual basis, for each pupil was to receive his own membership card. The headmaster of the school offered to help us by asking his pupils to distribute the leaflets.

Women applied in the same way as men, and our first enrolment was 60 women and 100 men.

Classwork. There are now three classes for men, each with about fifty pupils—two preparatory classes (first and second grade) in Malagash, in which reading, writing, arithmetic and the Malagash language are taught, and one class for pupils who can already read and write Malagash and now wish to learn French. Lessons are given twice a week, on Tuesdays and Fridays, from 6 to 8 p.m. Women attend on Thursdays from 2 to 5 p.m. (one hour of dressmaking, one hour of reading, writing and the Malagash language and one hour of child welfare and hygiene).

Each class is run by two trained-teachers belonging to the Kiady organization, and five or six young monitors. The lessons are prepared by the teachers and written out on cards a month ahead. Reading sheets, appropriate to the language lessons, are run off on the Roneo with the help of the young people.

The materials used for each lesson are checked, arranged and put away by the young monitors, who carry out many other tasks as well. A first encouraging experience was that these lads who had agreed to attend in turns, one or two per class and per week, now all come to every lesson. They are responsible for receiving the pupils, have come to know them by name, and are delighted to see them again each week; these human contacts are the best possible guarantee of our success.

The procedure is as follows. The pupils assemble in the school courtyard at 5 o'clock; the secretariat of each class is waiting with its registers, and a roll call is taken. The pupils then go freely into the classrooms and take their places, after shaking hands with the teachers and monitors present. The cards of active members are handed in to be stamped. Meanwhile the young helpers are arranging the necessary teaching materials—exercise books, textbooks, rulers and penholders—on the desks and tables. After a pause of ten minutes the language lesson begins; this is usually given by one of the teachers. Later on it is delivered by a monitor under the supervision of a teacher. We should point out that there is a mixed staff of Europeans and Madagascans.

The presence of the teacher, who comes to the rescue if the young monitor falters, guarantees the success of the lesson. Our lads have gained confidence. They feel that they have something to offer to other people.

Meanwhile the other monitors are correcting exercise books from the previous lesson and preparing models for writing.

The language lesson is followed by the reading lesson, which is often taken entirely by the monitors—one of whom directs the reading, while the others walk between the rows of pupils and correct their pronunciation. Then comes writing or dictation. Each

monitor is responsible for two rows of pupils, guiding the clumsier ones, giving encouragement and advice, straightening round shoulders or slipping a piece of blotting paper under a sometimes grubby hand.

At each meeting a quarter of an hour is set aside for 'social matters'—individual cases, requests calling for administrative action, applications for employment, papers to be made out. The monitors keep a log book which serves them as a guide and between meetings they report on the measures taken. Genuine confidence develops among all those concerned. The pupils leave the school after shaking hands and other such demonstrations of friendliness. At 8 p.m. the day's events are summed up at a short meeting of teachers and monitors.

Since opening we have refused more than three hundred applicants. Some of them come from great distances, despite the hour, their fatigue, the rainy season and the jibes of curious spectators who watch them come and go. . . .

We feel confident that the school will open its doors to further classes. We are preparing lessons, studying textbooks, and feel delighted at being able to follow up this modest experiment.

ADULT EDUCATION PROGRAMMES IN CZECHOSLOVAKIA

Special Means of Study

CZECHOSLOVAK NATIONAL COMMISSION FOR UNESCO

Adult education programmes enabling adults to attain a higher degree of education without discontinuing their employment have become an important factor in the Czechoslovak educational system. Much care and attention is devoted to the organization and operation of these programmes both on the part of the government agencies concerned and of the population in general. Thus in the post-war years there has been a constant increase in the enrolment of adults in education programmes providing general education, vocational training and university education. The evening or extramural courses under these programmes are likewise continually being expanded to cover new subjects. Every citizen thus has the possibility of enjoying the right to education guaranteed to him under the Constitution of 9 May 1948.

In the first post-war years most of the adult student body consisted of those who previously had been unable to study owing to lack of financial means or who had been forced to interrupt their studies when the Czechoslovak universities were closed during the occupation. Soon, however, the unparalleled development of the economy and the growth of industry made requisite a large number of highly qualified experts and the influx of students to the courses increased correspondingly. The economic and social measures of the People's Democratic regime having relieved the workers from fear of want and the feeling of insecurity, they were enabled to devote their energies to improving their general education and skills, and to gaining a broader outlook and understanding of the world of today.

As early as 1949 the first courses were organized with a view to the preparation of adult workers for university studies.

In these one-year courses, during which the participants lived in special hostels set up for this purpose, under the guidance of experienced educators, talented young workers and farmers prepared for their high school graduation examinations and their 'Certificate of Maturity' which is a necessary qualification for university entrance.

They were given a fundamental knowledge of the subjects they intended to study at the university and a good all-round education. In the five years of their existence, some six thousand students graduated from these courses. The majority of the graduates continued their studies at the University Technical Institute or at the university itself, and some at the School of Fine Arts or one of the other Art faculties or schools. They made very good progress both in their studies and in their new professions. Throughout the period of their studies they were entitled to receive special scholarships and their families, who depended on them for their livelihood, received a special allowance. Upon graduating, this new workers' intelligentsia, for the most part, returned to their original places of employment, to posts requiring higher and more specialized qualifications.

SECONDARY EDUCATION FOR ADULTS

At about the same time, special study programmes were established at the schools providing general education (the former grammar schools and now the eleven-year secondary schools) for those who wished to study without discontinuing their employment. The curriculum of these courses corresponds to that of the last three years of the eleven-year secondary school. These are three-year courses and the Certificate of Maturity received upon graduation qualifies students to enrol at the university or an institution of higher education. The lessons and lectures take up 14 hours a week, usually divided into three afternoon or evening sessions. An additional four hours are included in the weekly time-table for consultations on the subject material.

For adult students living in rural districts extra-mural courses are organized so that the students meet with their teachers only once a week for a seven-hour consultation on the subject material they have studied in the past week. The consultation centres are set up in the district and regional towns. In certain cases, when there are enough participants to warrant it, they are set up in larger plants or enterprises. The purpose of these consultations is to assist the students, especially as to the methods that can best serve them in their work. The duration of these extra-mural courses may be prolonged or reduced by one year, depending on the knowledge and needs of each individual student.

Special syllabuses are issued for these students by the Central Methodological and Consultation Centre which also edits and publishes materials on methods and teaching aids for the teachers in adult education programmes.

Extra-mural courses are also offered at the eleven-year secondary schools. Here the students work completely independently on the basis of directives given at the beginning of each school year, and come to the school only twice a year to take their examinations.

In addition to the above courses there are also one-year courses at the eleven-year secondary schools during which those who already have a certain knowledge of the required subjects can prepare to take their Certificate of Maturity.

Evening and extra-mural courses have also been initiated by business and industrial enterprises, and a number of special secondary schools for adult students have been set up with their own teaching staffs and principals.

Workers from many branches of industry enrol in these courses, usually in order to qualify for study at the university.

VOCATIONAL EDUCATION

Adult workers are given vocational training in courses offered at vocational and pedagogical schools along the same lines as those described above. At the pedagogical schools most of the students are enrolled in the extra-mural courses, as the majority of them are teachers and others employed in education and are interested in acquiring higher qualifications for their work.

The majority of adult students study at the vocational schools where the most usual form of study is the evening course. In the two-year course, the students acquire a basic

qualification for their chosen profession and further study in three-year courses is open to graduates from the two-year courses. On completing the three-year courses the students take the final examinations for the Certificate of Maturity. The two-year courses have already been introduced in almost all branches of education, the three-year courses mainly at the industrial schools of engineering, electrotechnics, chemical industry, housing and construction, mining, graphic arts and at the secretarial, business, administrative and accounting schools.

Extra-mural courses have also been set up for certain subjects, particularly engineering. Whether the number of such courses will be increased and expanded to cover further subjects depends on their enrolment. A class is set up if there are at least 15 students enrolled.

For graduates from the eleven-year secondary school wishing to acquire higher qualifications in their profession, two-year evening courses have been set up at certain vocational training schools. The students may take examinations in these additional subjects which are then included in their Certificate of Maturity.

At the vocational training schools the main objective of the syllabus and of the entire study programme is to enable the students to improve their qualifications in their profession. Among the subjects of general education, special emphasis is placed on the study of the mother tongue and literature. In the two-year courses the productive and operational aspects of the subjects are given special emphasis; at the secretarial, administrative and accounting schools, for instance, the stress is placed on techniques of accounting and of economic administration. In the three-year courses particular attention is given to the theoretical subjects, to applied mathematics and mechanics, and in certain cases to a more profound analysis and study of complex economic questions.

To assist the teachers, who are confronted by a most difficult task, especially with regard to the extra-mural courses, a Centre for Methodology has been set up in Prague which prepares the various teaching aids and also syllabuses for the various courses.

ADULT EDUCATION AT THE UNIVERSITY LEVEL

The new higher qualifications required of persons holding important positions in production, in the economy, and in the social and cultural institutions has led to the introduction of adult education programmes at the university level. The courses, usually extra-mural, have been set up in almost all fields with the exception of medicine and the fine and industrial arts. The enrolment is particularly heavy at the technical colleges and institutes, in the sphere of engineering and electrical engineering, construction engineering, architecture and housing construction. Extra-mural study courses have also been set up at the faculties of forestry, geodesy and economics, and at the chemical-technological institute, the university institute of agriculture and the institute of railway and mining engineering. At the university, extra-mural courses are offered in the study of law, international relations, philosophy, journalism, library science, geophysics, the Russian language and literature and at all levels of the normal school, i.e., all levels of the teaching profession. Where the students are employed in the vicinity of the faculty or school in question, evening courses have likewise been set up. Experience with the evening courses has been particularly favourable, since this form of study enables the student to have very close contacts with his teachers.

Extra-mural courses are also open to certain students at the university. Very extensive practical knowledge of the subject studied is required, however, particularly with regard to philosophy, philology and the natural sciences, so as to counterbalance the lack of contact with the school and the teaching staff throughout the studies. At the technical colleges and institutes special extra-mural study courses have been introduced which offer the student a university degree in a highly specialized field. These are of particular value to inventors and workers submitting various technical projects and improvements on the basis of their own work in production; they study according to special individual

study programmes with the assistance of individual consultants. Before graduating they take the final State examinations and receive the Degree of Engineer in a highly specialized field. Special courses are also organized at the respective university faculties or institutes which do not offer the student complete university education but enable him to improve his qualification in his field of work.

The duration of the extra-mural and evening courses at the university level is as a rule one year longer than the regular studies. The curriculum and syllabuses are basically the same as those of the regular students, except perhaps with regard to the repartition of the material that has to be got through within a certain specific time. The examination requirements are the same as those for regular studies.

Special departments have been set up in the various university colleges, institutes, and faculties to direct the extra-mural studies and to supervise the activities of the Consultation Centres in the regional or district towns and in the plants and business enterprises. The teaching staff are exclusively university professors, lecturers, assistants.

SHORT-TERM COURSES

Special short-term courses are also organized for adults, which help engineers and technicians from the plants to familiarize themselves with the newest discoveries of science and technology in their field of work. Others study specialized subjects so as to acquire higher qualifications in their day-to-day work—accounting, economic planning, statistics, etc.—and gain both a theoretical knowledge and the ability to analyse and understand the various aspects and technical processes involved in their work. For these short-term courses students are given temporary leave of absence by their employers. The courses are usually held in special hostels set up for this purpose, and in which the students live.

FACILITIES FOR STUDY

All adult workers studying under the adult education programmes enjoy considerable advantages as to their hours of work. Those studying in the courses at the eleven-year secondary schools and at the vocational schools are given four working hours off weekly for their studies, with full pay, and two free days annually, with full pay, prior to the examinations. Those taking part in extra-mural courses are entitled to an additional week of unpaid leave of absence in order to take part in the special summer seminars held each year prior to the examinations. The students are thus able to run through the subjects once again under the supervision of the teachers and to clear up any problems they may have encountered in their work during the year. Prior to graduation and to the final examinations all adult students are entitled to a fortnight of unpaid leave of absence in order to prepare themselves for the Certificate of Maturity. During these unpaid leaves of absence they receive a special allowance from their employer.

To acquire higher qualifications and a higher education is not only in the personal interest of the workers themselves, but also in that of the entire community, and, first of all, of the enterprises which employ them. It is therefore the duty of the ministries concerned, the commercial and industrial enterprises and the trade union movement to secure for the students the best possible conditions at their place of work, and to facilitate their studies in every possible way. They should be put on shifts which still leave them time to study, special lectures should be given for them in the works' schools, all the necessary literature should be available in the works' library, etc. One form of assistance to adult students that has proved particularly valuable is the 'patronage system', i.e., outstanding specialists take under their patronage a student from their enterprise and help them by their advice, experience, etc.

To enrol in any of the courses under the adult education programmes, the student must pass an entrance examination. In order to enrol in courses at the eleven-year

secondary school or vocational school level the student must show that he has a basic knowledge of the required subjects of the eight-year secondary school. Applicants for courses at the university level must have their Certificate of Maturity.

Interest in the adult education programmes has been great and is constantly increasing. In 1956 as many as 52,000 adults were studying under these programmes. In spite of certain shortcomings, on the whole, the record of these education programmes has been a highly successful one. The main problem encountered at all levels is that the lecture methods and the methods of the entire study programme are arrived at on the basis of these new experiences, one might almost say empirically. The Ministry of Education and Culture is, accordingly, devoting much time, effort and attention to these problems at present.

THE ROLE OF SOCIAL EDUCATION IN COMMUNITY DEVELOPMENT PROJECTS IN INDIA

A. R. DESHPANDE

EARLY DEVELOPMENTS

Social education began in India soon after Independence, as the harbinger of the Community Development Programme which was launched in 1952 under the First Five-year Plan. The idea of a well integrated community development service, administered by a newly created department of the government had not yet been developed when social education appeared in 1947. But the change-over from 'adult education' to 'social education' was significant as an indication of the dissatisfaction with mere literacy campaigns and information-spreading activities. At first the concept of social education appeared to be rather nebulous. The introduction of political independence and universal adult franchise made it absolutely necessary that great efforts be undertaken to educate the masses. Social education was, thus, more easily understood as 'education for democracy' or 'education in citizenship'. But to translate these terms in an action programme as equivalent to teaching people what democracy is, interpreting the Constitution in simple language and proclaiming how valuable the vote is, would have left them devoid of real content. Ignorant and underdeveloped people cannot understand political freedom unless it is made tangible through activities which help them to improve their social and economic conditions. Social education had, therefore, to be related to the life of the people if it was to have a real meaning for them. What emerged from this line of thought was the comprehensive concept of social education as education for better life in all its aspects—work, rest and recreation; and their individual, social, economic, political and spiritual implications.

The next step was to remove the still somewhat nebulous elements remaining in this comprehensive concept by formulating specific activities designed to carry it into effect. These might be described under the broad classification given below.

Activities for imparting knowledge. These include a drive against illiteracy and ignorance, organizing literacy campaigns and literacy classes, holding summer camps for social education with the aid of student and teacher volunteers, group discussions of health, sanitation and citizenship, and numerous follow-up activities intended to prevent relapse into illiteracy and ignorance. These follow-up activities cover a wide range: production of literature for neo-literates, editing a wall newspaper and a suitable

journal, forming reading and writing clubs, providing rural circulating library sets, reading rooms, community listening sets, use of such audio-visual media as films, film-strips, magic lantern slides, posters, mobile exhibitions and the like. Importance was also attached to encouraging people to learn better skills, and adopt improved practices in agriculture, cottage industries, home management, housing, etc.

Activities for community organization. These aim at educating the people in the process of group formation so as to give a formal structure to the good activities begun, in order that they may take firm root and develop with vital force. Helping people to organize youth clubs, women's clubs, children's groups, co-operatives, village guards, and establishing community centres as the nucleus for various social amenities are among the aims of this broad programme.

Activities for recreation and culture. The objective of these activities is, in the first instance, to organize the people to provide for themselves healthy recreational and cultural facilities. These include sports, games and gymnasiums for the improvement of physical health, and the formation of dramatic clubs, *Bhajan Mandalies* (community singing groups), recitals from the epics *Ramayana* and *Mahabharata*, lectures, debating societies, poetry readings, etc. Indirectly they are intended to provide a counter-attraction—to wean people away from gossip, gambling, drinking and other unhealthy pursuits. Special efforts are to be made to encourage and preserve traditional forms of recreation such as folk dramas, folk dances and folk songs. The reorientation of traditional festivals, fairs and their celebration in an organized mannner is to be attempted. Holding exhibitions and encouraging cultural pursuits and hobbies also come under these activities.

Special activities for backward classes. A concentrated effort is to be made to improve the lot of women who are, by custom, segregated, and of others such as the *Harijans* (untouchables) and *Adivasis* (aborigines). These activities differ from area to area and are to be planned after studying the special problems and the disadvantages from which these particular classes suffer.

THE MADHYA PRADESH SCHEME

In the pre-plan period (1947-1952), the former bilingual State of Madhya Pradesh made a systematic and well-planned governmental effort on a large scale to put into operation the new comprehensive concept of social education. The author of this article was associated with it from its inception. The State Government decided to entrust the administration of the new scheme of social education to the Directorate of Public Instruction (Education) as that department had a network of institutions—primary, basic, secondary and other schools—and a large army of teachers, students, inspectors and administrative staff which could readily function as agencies of social education. The normal administrative machinery of the existing Department of Education was strengthened as shown in the following table.

Level	Normal staff	Additional staff for social education
State	Director of public instruction	One deputy director of public instruction in over-all charge of social education Four field officers each with a mobile cinema unit specially built and equipped with audio-visual aids Chief editor for production of literature Four sub-editors and four writers Chief librarian Radio engineer for community listening sets Adequate clerical staff

<i>Level</i>	<i>Normal staff</i>	<i>Additional staff for social education</i>
Division (4-6 districts)	Divisional superintendent of education	Assistant radio engineer
District (22)	District inspector of schools	Additional district inspector for social education
Sub-district	4 assistant inspectors of schools	Two additional inspectors for social education
Circle (average 30 villages)		5-7 social education teachers
Village	Primary school teachers	5-7 citizenship teachers

An institute for training the social education staff was also envisaged under the Social Education Scheme of Madhya Pradesh, but there were obvious difficulties in establishing it. The scheme was a pioneering one, for the content and methods of training had to be built up on the basis of field experience which was not then available, except in the limited area of literacy. A start was therefore made in the preparation of guides and manuals. In-service training for officers and the staff of teacher-training colleges followed. Had the scheme continued under the Directorate of Public Instruction, a full-fledged training centre would surely have been developed, but after the experimental period of five years the State Government transferred the administration of social education to a newly constituted Social Welfare Department. The results of this change are yet to be assessed.

The Social Education Scheme of Madhya Pradesh relied for technical services on the normal administrative machinery of the various departments. Thus, the social education personnel had to seek expert advice from the staff of the agricultural, medical, public health, co-operative, irrigation, cottage industries, tribal welfare and other departments, at various levels, and also guidance and help from the Ministry of Education of the Union Government of India.

Prior to 1952, the governments of other states also made the change-over from adult education to the more comprehensive concept of social education. The administrative machinery set up varied from state to state. Bombay State constituted Regional Social Education Committees financed from state funds while Mysore State worked through the Adult Education Council, a voluntary organization to which it gave substantial grants-in-aid. Other state governments strengthened their normal education departments by additional staff, commensurate with the size of the social education programme to be sponsored by them.

STAFFING THE COMMUNITY DEVELOPMENT PROGRAMME

These were also the years which saw the beginnings of experimentation in intensive socio-economic development programmes in the form of pilot projects. The guiding principle of these was to work in a selected compact area with greater financial resources, special staff and technical services. The Planning Commission of India had also under consideration a well integrated composite programme of community development. This took final shape as the Community Development Programme in the First Five-year Plan. In 1952, a special machinery came into being known as the Community Projects Administration, which has now been converted into the Ministry of Community Development. The organizational pattern at the national (i.e., the Union Government) level went through a process of evolution as the programme expanded. It is now as follows: (a) the Union Government of India; (b) the Central Committee, with a Planning Commission and Programme Evaluation Organization; (c) Ministry of



A group of villagers in Delhi State Community listening to radio programme. (Photo: Unesco.)

Community Development, with secretary, joint secretary and deputy secretaries, advisors, experts, directors and special officers in agriculture, animal husbandry, health, education, social education, irrigation, cottage industries, productive industries, public relations, etc.

The former 29 states of India have now been reorganized into 14 states and six centrally administered areas. The normal staff at the state level consists of the development commissioner and a number of additional, joint or deputy development commissioners depending on the size of the state. At the district level the existing administrative head of the district, known in some states as collector and in others as deputy commissioner, is now the ex-officio district development officer.

At the area level the staffing pattern differed in relation to the changing concepts of the formation of development areas. At first community projects were composed of three adjacent blocks having on an average 100 villages each, and with a population of 66,000. The project was headed by a project executive officer and a chief social education organizer, in addition to the staff of the three blocks. The development areas are now divided in blocks of 100 villages, initially known as National Extension Service Blocks. Some of these are later chosen for intensive development; they are then called Community Development Blocks, and are provided with additional personnel and financial resources.

The personnel for the blocks differ according to the needs and the kind of problems of the area in question. The block development officer is the administrative head of the team of specialists for the block. The basic and additional staff are as follows:

Basic staff: Block Development Officer; extension specialists in agriculture, animal husbandry, construction works, health and sanitation; a team of two (a man and a woman) social education organizers.

Additional staff: Specialists in irrigation, cottage industries, fisheries and, according to the needs and problems of the area, in co-operatives and local self-government institutions; workers such as health visitors, stockmen and craft instructors; 10 village-level workers. Two women village-level workers are to be added when the intensive phase is reached.

At the area level, all the specialists, including the team of two social education organizers, are obliged to work through the village-level workers. An outstanding feature, in fact, of the Indian programme is the role performed by the multi-purpose village-level worker.

The area of 10 villages is, however, a heavy burden for a single village-level worker. His effectiveness, depends, therefore on the whole team of workers in the block being

able to stimulate local agencies such as village councils, school teachers and local leaders to undertake some of the work.

Each specialist at the block level is attached to the parent department which deals with the subject at the state level and provides him with technical guidance and advice. For instance, a health worker is responsible to the Health Department of the state although, administratively, he is under the district development officer and the block development officer. The two social education organizers working in the block were not at first attached to any parent department, and were thus without guidance from the district or state. The situation has now been remedied by creating a cadre of district social education organizers, and a joint or deputy director in charge of social education at the state level, in the states in which this matter comes under the Department of Education. The staffing pattern for social education is, thus, moving towards that adopted in Madhya Pradesh. In the Union Government social education comes under the Ministry of Education and in the state governments under the Department of Education. In two states, however the question is handled by the Social Welfare Department.

In addition to the administrative machinery described above, there are advisory bodies at each level: the National Development Council, the State Development Council, the District Development Committee, and the Block Development Advisory Committee. Below these come the Village Council (*Gram Panchayat*) or the Development Council (*Vikas Mandal*) for the village. The heads of the various technical departments also act in an advisory capacity at the state and the Union Government levels.

SOCIAL EDUCATION AND COMMUNITY DEVELOPMENT

Let us now consider the role of social education and the social education organizer in relation to the Community Development Programme of India. The objectives of this programme in India are very broad. As has been rightly said it is not a village development programme but a *villager* development programme. It therefore aims at developing every aspect of the life of the villager. As applied here the term social and economic development must be understood in a very liberal sense as the programme is one of all-round development. At this stage, perhaps, certain aspects such as production of food, health, co-operation and cottage industries are given greater emphasis. Persistent efforts are made, however, not to lose sight of the fact that rural life is a whole and to neglect any of its aspects would be to weaken the whole.

In the beginning the role of social education and the social education organizer was not well understood. Since the staff provided at the block level, included specialists in agriculture, health, sanitation, co-operation, animal husbandry and other fields, who had had some knowledge of extension methods, it was often doubted whether the social education organizer had a role at all, except in the limited field of literacy. Even here it could be argued that the elimination of illiteracy was an essential part of agricultural extension and belonged in that sphere. More outspoken opinion, in fact, regarded social education as a 'fifth wheel on the coach'.

This 'teething trouble' is to be expected in social education; if one hesitates to make the concept comprehensive enough it is not worthy of the name, and what is produced as social education fails to meet the real needs of the people. On the other hand, its very comprehensiveness makes it unspecific and elusive. Realizing this we made a job chart for the social education organizer. A tentative job description was sent to all state governments and suggestions were invited from the development commissioners. The job chart was then finally drafted and approved by all state governments, so that there is now agreement as to the duties which a social education organizer is expected to perform in the block to which he is posted.

The agreed statement of duties did not, however, mean that the role of the social education organizer became clear in practice. His job description showed that he had

two types of roles, the separate or special, and the general or integrated. The special role meant carrying on activities which did not specifically fall within the orbit of other specialists, such as organizing literacy classes, training literacy teachers, citizenship education, setting up rural libraries and reading rooms, follow-up activities, recreational and cultural activities, youth welfare, women's welfare, child welfare; use of audio-visual aids, provision of community listening sets, community centres, etc. Even in this field of special activities, some were claimed by other specialists. For instance, the agricultural extension specialist thought that literacy classes, youth clubs (specially the young farmers' clubs), and use of audio-visual media such as films, film-strips, flannelgraphs, puppets, etc., were part of his work. The specialist in public health, too, considered health education as a part of his work.

The general role of the social education organizer was to operate an educational service for all the technical services. At the area level, the social education organizer was to organize the community by forming groups, and to create among them an understanding of the plans for improvement and win the people's participation by integrating those plans in their daily life. Formal as well as informal methods of education were to be used and social education was, thus, to be the instrument of desired social change.

None doubted that this was the important and crucial role of social education in the Community Development Programme, but its acceptance in practice took considerable time. The matter was, until recently, debated in seminars and conferences of development officers, and even now the effective performance of the general role of the social education organizer depends very much on how far the administrative officers, from the development commissioner at the state level to the block development officer at the area level, understand and appreciate that role and make the necessary facilities available to him.

There is an element of ideological conflict at the root of the resistance noticeable in some quarters to the general role of social education. Each specialist at the block level, particularly the agricultural specialist, is essentially an extension worker. Extension methods developed in connexion with improved practices based on agricultural research encompass many of the techniques of adult education. Even purely educational work like teaching adults to read and write is sometimes brought under agricultural extension. Stretching it further, many aspects of community organization, health, housing, home economics, etc., can also be covered in its range. Specialists in a subject such as health extend the range of their extension work similarly, and try to cover subjects which should properly fall under agricultural extension or social education. There is, thus, considerable overlapping. This overstretching the field of work of a particular specialist seems to have gained ground at a time when separate adult education services like social education had not been provided in India, in a community development programme.

The administrative head of the Community Development Programme at the area level may often think that it is for him to play the role which is described as the integrated or general role of social education. He does not make the distinction between the function of an administrative head, which is to make the programme of a specialist *administratively* possible, and that of the social education organizer, which is to make it *educationally* sound. It is seldom that an administrative head is also an educationist. Lack of training in, and aptitude for, educational methods and techniques makes the administrative head unsuited to play this general role. Sooner or later this becomes evident to him and to other specialists also.

WHO IS THE EDUCATOR?

It can be argued that even in a well integrated Community Development Programme each technician or specialist should himself carry out the educational activities necessary

A mobile library van in an Indian village. (Photo: Unesco.)



to the success of his work. There are, however, many difficulties in putting this into practice. A specialist must be primarily an expert in his own subject and field; his knowledge of, or aptitude for, educational work is a secondary consideration. One may be an excellent agricultural or health expert, without having great talent for teaching rural people. Educating the adult rural population to accept new ideas is a slow process and requires infinite patience and repeated persistent efforts. It is, therefore, better to leave the job of bringing about a mental change in the people to the social education organizer, who is specially trained for this type of work.

Let me give an example: impoverishment of soil is a village problem—the steps to be taken are to provide better and more manure by composting waste and rubbish with cow-dung, and to dissuade the people from using cow-dung as fuel. This is an agricultural programme; it is for the specialist in agriculture to say what should be the specifications of a compost pit, how it should be dug or built, how rubbish should be deposited there and how long it should stand in the pit in order to become good manure. Another facet of this work is to bring the people to accept the idea and to establish its practice as a habit in the community. This means holding group discussions, finding out and meeting the resistance of the people and solving numerous problems which are bound to arise from time to time. Both formal and informal methods of educating people should be employed; informal ones will probably prove more effective. The idea will have to be put across through use of dramatic sketches, songs, puppets, film-strips, and other media so as to work indirectly on the minds of the people. The social education organizer is trained to do all this. He can compose songs, tell stories, write plays and simple literature on the subject. He can do this more effectively for the agricultural specialist and thus save his time and energy for more technical work.

In the community development areas in India where social education organizers are playing this general role, the results can be distinguished from those where for one reason or another it has not been possible. In the first case, the plans are discussed between the development officer, the specialist and the social education organizer, who examines them from the point of view of the educational work which will be necessary for their acceptance by the people. He takes up the responsibility of

carrying out this educational work with the help of the village-level worker, the school teachers and various agencies.

In the village, of course, all programmes must be carried out through the agency of the multi-purpose village-level worker. Thus, a question may arise as to the need for social education organizers at the area level and, if such a need exists, what are his relations with the village-level worker? The answer is that the need is the same as that for any other specialist at the area level and that the social education organizer has special training in education. He plans the work for the whole area, guides the individual village-level worker and often works with him in the village while initiating action or when situations arise with which the village-level worker cannot himself cope.

An area of 100 villages makes a development block a rather heavy assignment for the team of two social education organizers. Where a woman social education organizer is available, she usually takes responsibility for the programmes for women and children. However, since the area is large, it is not possible to introduce social education programmes of the same intensity in every village. They are, therefore, staggered in what is known as the 'full', 'large', and 'small' programmes of social education. Each social education organizer is responsible for developing a full programme of social education in one village which is to serve as a model, a large programme in 10 villages where the village-level workers are stationed and a small programme in the remaining villages. The distinction between these programmes is one of quantity of work, which depends on availability of personnel.

TRAINING ORGANIZERS

There are nine centres for the training of social education organizers located in different regions of India. One of these is administered directly by the Ministry of Community Development, while the others are conducted by voluntary organizations which have done similar work in the past. The training programme includes instruction in theory, village work and practice in the production of recreational and cultural material. The theoretical subjects include a wide range of subjects grouped under social sciences, rural economics, civics, co-operatives, village extension services, social education (and allied subjects), religion, history and culture. The aim is, however, to give elementary knowledge and guidance in these subjects to the social education organizers, many of whom have already graduated from a university. The duration of the training course is of five months only, since given the five-year plan of work, it is not considered justifiable to take away an area worker for training for a longer period. The training is, however, correlated to the specific jobs of the social education organizer, which have already been agreed to by all state governments. Job orientation and problem approach being the guiding principles of training, it has been possible to make a course of five months effective. Any deficiencies noted in the work of the trained social education organizers are remedied through follow-up by the training centres, and at seminars held for further in-service training.

There are now 56 training centres, where the village-level workers are trained in agriculture and extension work. The course in basic knowledge of agriculture lasts 18 months, and in extension work six months. Thirty centres are also in operation for training women village-level workers in home economics. The block development officers receive an orientation training of two months at three centres and frequent seminars are held for further in-service training. At the village level there are facilities for training rural leaders and school teachers in camps. Several People's (*Janata*) Colleges also take up training of rural leaders in longer courses. Some aspects of social education are included in the syllabus of all these training courses.

Under the Second Five-year Plan, the Ministry of Education has created new posts of district social education organizers for each district in India. The district social education organizer will act as an administrative head for all the social education work in a district, whether within or outside the development area and act as the administrative channel between the State Education Department and the social education organizer. He will also improve the social education work in the district and advise social education organizers on the problems they may face in the course of their work.

The function of the Ministry of Education at the Central Government level is to co-ordinate social education work throughout the country and to provide leadership in ideas. It initiates new schemes in co-operation with the Planning Commission and in some respects also with the Ministry of Community Development. The Central Advisory Board of Education and the Standing Committee on Social Education are its agencies for bringing to its attention common problems in the field of social education. The Ministry also gives country-wide support by sponsoring research projects, surveys, production of literature for neo-literates, and audio-visual aids. It provides training facilities through literary workshops and seminars and gives substantial grants-in-aid to voluntary organizations.

The latest development in the field of social education in India has been the establishment of the National Fundamental Education Centre by the Ministry of Education. The main objective of this centre is to act as a spearhead of the improvement of social education work throughout the country. With that end in view it will train key personnel by means of courses of long and short duration to be specially designed for the purpose. Among those considered as 'key personnel' are joint or deputy directors in charge of social education, district social education organizers, principals and vice-principals of *Janata* colleges, instructors in social education in the various training centres, and executives of voluntary social education organizations. The centre will also undertake active research in the vast field of social education. It will produce model literature and other social education aids, and lastly act as a clearing house of information for social education personnel.

The role of social education in India has been an ever-expanding one which has emerged from the vital educational needs of an underdeveloped country with an ancient cultural tradition. It can be said without exaggeration that on the success of social education depends the transformation of the state plans of community development into people's plans of self-improvement.

NOTES AND RECORDS

UNESCO REGIONAL SEMINAR ON THE PRODUCTION OF READING MATERIALS

With the aid of technical assistance funds and with the co-operation of the Burma Translation Society, a Regional Seminar on the Production of Reading Materials was held in Rangoon, Burma, from 28 October to 30 November 1957. Participation at the seminar was confined to writers, illustrators and printer-publishers or production directors who are actively engaged in the production of reading materials for the new literates and the new reading public.

The seminar was attended by 22 participants and 34 observers—7 participants and 28 observers from Burma, 5 participants from Ceylon, 5 participants and 2 observers from India, and 5 participants and 2 observers from Pakistan. Malaya showed interest by sending 2 observers to Rangoon. Four Unesco experts and 4 Ford Foundation advisors to the Burma Translation Society teamed up to provide working papers and expert advice.

The seminar, which really was more in the nature of a workshop, achieved its main object of putting across to the publishers, writers and illustrators the important idea that co-ordination and co-operation among these partners are essential in the publishing trade, and that good publishing depends on group responsibility. This point of view is, sadly, seldom adopted in the region except by a few highly organized publishing concerns, but it is particularly important in the publishing of reading materials for new literates and the new reading public for everything that goes into a book for such audiences—text, illustrations and design—has to be made to measure. The need for such close co-ordination and co-operation was clearly brought out at the seminar during the practical workshop sessions. Workshop sessions also enabled the three groups of participants, writers, illustrators and publishers, to understand their common problems—which although they face them separately, affect their common goal—the production of good reading material.

The seminar brought together writers, illustrators and publishers from the four countries of the region where the problems in the field of publications are for the most part similar. Exchange of information and experience enabled the participants to learn many things, and above all to avoid duplicating the

mistakes already unwittingly committed by others.

Workshop practices, both literary, artistic and technical, were found interesting to and useful for the participants. Writers and illustrators, who are not usually aware of the close tie between the economic aspect of book production and the printing operations, learned at the practical sessions that properly prepared and carefully copy-edited manuscripts and illustrations prepared for easy reproduction can do much to cut down production time and thereby lower the cost of a book.

Field trips were also made to demonstrate methods and techniques used in testing comprehension and readability of reading materials. The demonstrations, in particular, showed the participants how such methods were adapted to suit local conditions and traditions—in itself a valuable object lesson.

During the seminar, a collection of workshop manuscripts was printed. *The Prince of Peace*, written by Miss Krishna Sobti, an Indian participant, was edited by a team of authors, illustrators and publishers, including Burmese participants. The book was illustrated by Mr. Quamrul Hassan, a Pakistani participant, and the printing was supervised by Mr. Jennings, a participant from Ceylon.

ARAB STATES FUNDAMENTAL EDUCATION CENTRE (ASFEC)

Fifty-eight students from Egypt, Iraq, Jordan, Syria, Saudi-Arabia, Libya, Yemen, Lebanon, and Arab refugees from Palestine, graduated from ASFEC in June 1957. Sixty-five students have been recruited for the sixth regular course, selected from Egypt, Syria, Lebanon, Jordan, Iraq, Saudi-Arabia, Libya, Sudan and Yemen. The course started on 15 October 1957.

Seventeen students have been recruited for the short course on the production of visual materials for fundamental education. They are from Iraq, Tunisia, Egypt, Morocco, Syria, Jordan, Libya and Sudan and two fellows are in attendance, also, from Greece and Vietnam. This course also started on 15 October 1957. A second short course on literacy teaching will take place at ASFEC in April 1958. A third short course on methods and approaches in obtaining the participation of women in programmes of community development will take place in October 1958.

REGIONAL CENTRE
FOR FUNDAMENTAL EDUCATION
IN LATIN AMERICA (CREFAL)

The sixth class of students, 63 from 12 countries, which began its work at CREFAL in April 1956, finished it at the end of September 1957. The seventh class began work at CREFAL in April 1957 and includes 60 students. This is the first class in which Argentina is represented.

On 30 August 1957, after three months' work at CREFAL, 26 students from 11 Latin American countries finished the first short course in the production of audio-visual aids.

Reform in the training programme of CREFAL. Owing to changes in the training programme of CREFAL proposed by the director of the centre, agreed by the majority of the Latin American governments and the Organization of American States and approved by the Executive Board of Unesco at its forty-ninth session: (a) no students will be accepted for a regular course in 1958 (the next 18 month regular course will begin in January 1959 and terminate in June 1960, with the succeeding class entering in January 1961); (b) during each two-year period a minimum of three short courses will be offered, each of approximately three months' duration and accommodating some twenty-five students; (c) the periods during which no students of the regular course will be in attendance at the centre, will be used (i) for experimental work by staff members and the production of technical reports based upon such experiments, (ii) for professional production of audio-visual materials, (iii) for missions by staff members to advise and collaborate with various fundamental education projects in other Latin American countries outside Mexico.

NATIONAL FUNDAMENTAL
EDUCATION CENTRE, INDIA

Professor Charles Madge (U.K.) assumed his duties in the latter part of December 1957 as Unesco consultant to the National Fundamental Education Centre, India, in the field of social survey and evaluation. Professor Madge will assist the Director of the National Fundamental Education Centre, India, in planning and carrying out basic surveys of rural and (as may be required) urban communities in India for the purpose of developing the social education programmes carried out in the country. He will also help to devise suitable techniques for evaluating the results of these programmes and will train personnel

of the various programmes of social education in devising and using the methods and techniques of social survey and evaluation.

It is expected that Unesco will shortly make available to the centre a second expert in the production and use of visual aids for social education.

SEMINAR ON WORKERS' EDUCATION, INDIA

The All-India Adult Education Association held its eighth national seminar, from 21 to 27 December, at Habra, near Calcutta. This seminar was the first to be organized in India by a national agency on the theme of workers' education. Its purpose was to define the scope and aims of workers' education within the framework of the social and economic conditions of labour in the country and in the light of the resources and organizational trends found in the region.

LATIN AMERICAN SEMINAR
ON WORKERS' EDUCATION

Thirty trade unionists from many countries in Latin America who, in 1954, attended a seminar on workers' education organized by the ICCTU, at Santiago de Chile, reassembled in December 1957 to attend a 'follow-up' meeting.

The discussions were held at the Escuela Sindical Padre Hurtado, under the direction of Mr. Vanistendaël, secretary-general of the ICCTU. Emphasis was laid throughout this seminar on the importance of a better understanding among workers of the work of the United Nations and the Specialized Agencies. Unesco gave financial and technical assistance to the seminar.

LIBRARIES AND
FUNDAMENTAL EDUCATION

McColvin, Lionel R., *Public library services for children*, Paris, Unesco, 1957, 104 p. (21 × 13.5 cm.). \$1.50; 8s.; 400 Fr.fr. (*Unesco public library manuals series*, No. 9.)

Written from an international rather than a national point of view, and particularly adapted for countries where libraries are in an early stage of development, this illustrated manual gives practical guidance and encouragement to all those throughout the world who are in any way concerned with the development of public library services for children. It includes chapters on the patterns and principles

of such services; rules, regulations and routines; arrangement and classification of books; extension work (story hours, etc.); buildings and equipment; staff and type of training needed; book selection; book collections; co-operation with schools; and work with adolescents and handicapped children.

The manual has also been published in French and Spanish.

INTERNATIONAL ASSOCIATION FOR RESEARCH IN THE FIELD OF MASS COMMUNICATION

The need for the organization of exchange of information on an international level in the field of mass communication research has long been recognized by Unesco. At its seventh and subsequent sessions, the General Conference of Unesco authorized the Director-General to promote the exchange of information among persons and institutions concerned with the scientific investigation of mass communication problems. Consultations with professionals in this field showed the importance attached to the establishment of a system of regular exchange.

The international symposium on mass media research organized in 1956 by the University of Strasbourg in collaboration with Unesco, and attended by experts from about fifteen countries, decided to set up an independent international association to co-ordinate research in this field. An interim committee was named to prepare, in co-operation with the Unesco Secretariat and appropriate institutions and persons, the constituent assembly of the association.

The interim committee drew up a tentative programme of activities on the basis of which it enlisted the support of 200 universities, institutions and organizations from 30 countries.

The constituent assembly, attended by 60 participants from 15 countries was held at Unesco House on 18 and 19 December 1957.

The new association's principal activities are: (a) to facilitate exchanges of methods and findings among research institutions, and to promote personal contacts among individual members; (b) to promote the setting-up and development of research centres in mass communication in countries where such centres do not exist; (c) to seek recognition for mass communication as a subject of independent scientific investigation; (d) to set up an international department for documentation and research for the benefit of members; (e) to disseminate information on important experiments and results in the field of mass commu-

nication teaching and research; (f) to sponsor studies likely to contribute to improved teaching of the nature, techniques and effects of mass communication; (g) to contribute, if required, by means of appropriate research, to the training of information personnel.

The meeting decided that two subjects invited special study: the 'influence of mass media on children' and the 'safeguarding of professional secrets in journalism'. This second question, which will be studied in co-operation with the International Press Institute and the International Federation of Journalists, will be made the subject of a colloquium to be held during 1958.

Monsieur Fernand Terrou, Director of the Institut Français de Presse, is chairman of the executive committee of the association; Monsieur Jacques Kayser, Deputy-Director of the Institut Français de Presse, is deputy chairman; Professors Nixon (U.S.A.), Kafel (Poland) and Bourquin (Switzerland) are vice-presidents; and Messrs Claude Bellanger (France) and Marcel Stijns (Belgium) are members of the bureau.

The committee also includes representatives from Belgium, Brazil, Canada, Czechoslovakia, Federal Republic of Germany, Italy, Pakistan and the United Kingdom.

NEW PUBLICATIONS

Periodicals for New Literates: Editorial Methods and *Periodicals for New Literates: Seven Case Histories* described in our last issue's 'Notes and Records', have now been published in the series *Reports and Papers on Mass Communication*. They are available on request from the Clearing House, Department of Mass Communication, Unesco.

The next two issues in this series, dealing with the role of the audio-visual media in adult education, will appear early in 1958.

Adult Education Groups and Audio-Visual Techniques expounds a pedagogical approach to adults evolved in recent years and contrasts it with the classical pedagogical methods used in schools and universities. It describes the various types of groups whose activities may be educational—the evolution of these groups, their meaning for those who found or join them, and their relation to the community.

The various ways in which audio-visual techniques can be used and misused by group leaders, the services which they can render, the difficulties which may be encountered, and the procurement of equipment and materials are considered.

The final chapters deal with the role of group

discussion in adult education, with suggestions as to how it can be made to yield the best results, and the checking of results of educational efforts.

The Kinescope and Adult Education by Joffre Dumazedier with the collaboration of Barbro Sylwan, is a report of a study carried out in France in order to evaluate the usefulness of kinescopes—or tele-recordings as they are called in some countries—for adult education and to compare their effectiveness with films on related subjects. Particular attention is given to the special characteristics of the kinescope—both its technical quality and the manner of programme presentation.

The results of this study are presented as a contribution to our knowledge of the value which kinescopes may have for adult education. To provide full data, including an economic assessment of this method of film production compared to traditional film making, further studies are required, especially in technically less developed countries. It is the hope of Unesco that the present report will be of assistance in such new experimentation.

INFORMATION MATERIALS

The following list of general information materials is scheduled for publication by Unesco during 1958. Teachers, adult education supervisors, discussion group leaders and others desiring copies of these publications should send their requests to the Public Liaison Division, Unesco, Paris.

Brochures and Leaflets

Unesco—What it Is, What it Does, How it Works (revised edition).

Unesco in Brief (illustrated brochure presenting various international problems and what Unesco is doing about them).

Illustrated brochure on the Arid Zones Major Project.

Descriptive leaflet on the Latin American Major Project (Spanish only).

Information Manuals

No. 3: *Unesco's Programme for Arid Zones*.

No. 4: *Peaceful Uses of Atomic Energy* (theme).

No. 5: *Unesco's Work in Education* (theme).

No. 6: *Unesco's Clearing House Services* (theme).

Posters

A series of 12 photo posters illustrating the Universal Declaration of Human Rights.

Photo poster No. 3: 'New Life for Arid Lands'.

Photo poster No. 4: 'Building for the Future'.

Unesco Photo Features

No. 6: 'Man Challenges the Desert'.

No. 7: 'Unesco's Latin American Major Project' (theme).

No. 8: 'Tenth Anniversary of the Universal Declaration of Human Rights' (theme).

No. 9: 'Unesco's New Headquarters' (theme).

No. 10: 'Unesco's East-West Major Project' (theme).

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FUNDAMENTAL AND ADULT EDUCATION

Vol. X (1958), No. 3

EDITORIAL

Some aspects of programmes in adult and workers' education were presented in Vol. IX, No. 3, 1957 of this bulletin. In this issue a series of articles examines the nature and role of adult education and an earlier issue dealt with the scope and nature of fundamental education (Vol IX, No. 2, 1957). Our readers have found this approach a useful one, for such issues serve, as it were, as symposia on given aspects of the out-of-school education of adults.

Contributors to this issue share certain basic ideas about adult education. For one, it exists 'in order to meet the needs of modern man' (Becker), for another, to provide opportunities 'for men and women to enlarge and interpret their own living experience' (Hutchinson) or to enable the greatest number of men and women 'to take charge in the largest possible measure of their own destiny in all the fields of private and public life' (Rovan). One might be inclined to think that this similarity of approach is to be found only in what Richard Hoggart defines as 'technologically advanced, densely populated and commercial Western societies'. Yet, reports on adult education in the Sudan and in India show that the basic aims of helping man to understand and judge critically his environment (cultural, political, economic) are now generally adopted throughout the world.

All the contributors reflect the critical re-examination which is now being made of the role adult education is called upon to play in a world of rapid change and shifting responsibilities. Unesco hopes that these articles will serve to stimulate and nourish thinking in other countries on these questions.